

# BHARAVI'S KIRATARJUNIYAM

CANTO I

SECOND EDITION

( Revised and enlarged )

SARADARANJAN RAY.

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## THE TITLE OF THE BOOK

The name of the book, viz., किराताजुनीय, is obtained from the central theme of the poem, namely, Arjuna's fight with Siva in the guise of a kirata, described in the 15th, 16th 17th and 18th Cantos.

किरातञ्च अर्जुनञ्च किराताजुनी, इहः । तौ अधिकृत्य कृतम् काव्यम् इति किराताजुन + क् = किराताजुनीयम् । The क् does not elide here, for "सुवाक्यादिकाभ्यो बहुलम्" does not apply because this book is a *kavya*, whereas आख्यायिका is a prose composition ( in general ). किराताजुन being a द्वन्द्व compound, the affix क् comes in by the rule "शिशुकन्द-यमसभ-द्वन्द्व-इन्द्रजननादिभ्यश्चः" शिशुकन्द, यमसभ, द्वन्द्व compounds and words of the इन्द्रजननादि class take क् in the sense of "a book on it" ( तदधिकृत्य कृतो ग्रन्थः ) । Cf. वाक्यपदीय and राघवपाण्डवीय etc. For Further details, see notes on Title in canto XIV.



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## PREFACE

This edition of Bharavi's Kiratarjuniyam is intended for students preparing for examinations under the Indian Universities.

The text is followed by an analysis of both language and thought of the verse, entitled the Prakasika. Next come the Prose order, Translation, Explanation, Tika named the Ghantapatha by Mallinath, Notes of Mallinatha, Anglo-Sanskrit Notes under the heading of *Charcha* (चर्चा) in the order herein exhibited.

In editing the Gantapatha I have consulted (1) The Nirṇāyāsagara Press Edition, (2) Tarkavachaspati's edition, (3) Gōṣāmi's edition. Unfortunately these are all corrupt. Thus as previously in the Sisupala, in several places I have been left to my own resources; and, with a view to get a meaning out of my text I have hazarded guesses with n brackets with a query attached, thus (?). Besides, very often it has been found that two or three lines utterly disconnected have been merged into a single line or a single line broken up into two or three in a manner puzzling in the extreme. I have tried to restore order in such cases but with what success it is for my readers to judge.

The manuscript for this book was prepared at a time when I had lots of other pressing engagements to attend to. In fact, I had no mind to take up this book in hand this year. My son Sriman Kumudranjan Ray, M.A., however, volunteered to go through the drudgery of writing out the manuscript. But for his timely co-operation the book could not have been published this session at all. The English and Bengali Translations, Explanations, the Notes on Mallinatha and the Charcha are his work revised by me. This remark applies to our second Canto as well.

CALCUTTA,  
July 16, 1922.

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SARADARANJAN RAY.

## PREFACE TO THE PRESENT EDITION

This is a revised edition of our Kirat I. Several notes and remarks here and there are added to make it more helpful to our students. The Prakasika also is recast to some extent.

CALCUTTA,  
July, 1946.

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KUMUDRANJAN RAY.

## INTRODUCTION

### 1. THE POEM.

The Kiratarjuniyam, the only work known of the poet Bharavi, describes the fight of Arjuna with Lord Siva disguised as a *Kirata*. This is the story :—

While wandering in the woods after the loss of his kingdom at dice, Yudhisthira clearly foresaw the great struggle that would follow the year of his residence *incognito*. He also knew that his success in the encounter largely rested upon Arjuna's skill as an archer. But what archery Arjuna knew he had learnt from Drona, and Drona would be an adversary then. Besides he would have to reckon with the mighty Bhishma and the implacable Karna.

In these circumstances Yudhisthira, advised by Vyasa, thought it necessary to add to Arjuna's knowledge of missiles. Now the human Science of Archery was seen in perfection in Bhishma and Drona. Hence for the proper equipment of Arjuna—for the fight it was imperative that he should master divine weapons.

Accordingly Arjuna was sent to heavenly abode. He approached Indra who told him to win Lord Siva's favour first.

While engaged in propitiating Lord Siva as advised, a boar of prodigious proportions, a demon in disguise set at him probably by Duryodhana, made a dash towards him, Arjuna

promptly pierced him with an arrow and simultaneously a second arrow shot by the leader of a band of Kiratas out ahunting also struck the boar.

Both Arjuna and the Kirata leader claimed the boar as his prize. Soon they came to blows over it and it was then seen that the Kirata was no other than Lord Siva himself come to test Arjuna for his pluck, and taught him some rare missiles. Now followed the other gods each imparting to Arjuna the knowledge of his own weapon.

Having thus gained his end Arjuna returned to Yudhishtira in Dvaitavana.

This story is told here in eighteen Cantos. It is substantially the same as is seen in the Mahabharatam. The alterations are every few and quite immaterial.

## II. ESTIMATE

It seems this single work gave the poet a name and a fame in ancient India. The line “कविताश्रितकालिदासभारविकीर्तिः” of the Aihole Inscription of 634 A. D., places the fame of Bharavi almost in the same level with that of Kalidasa. The estimate is a flattering one to Bharavi.

On referring to the Kiratarjuniyam for the source of the eulogy we fail to notice anything like the flow of Kalidasa's poetry. The language is heavy and often repulsive ; so much so that Mallinatha compares it to the rough and tough cover of the cocoanut—“नारिकेलफलसन्धितं बन्धो भारवेः” । Outburst of feeling—poetry for the heart, is conspicuous by its absence, except perhaps in the few verses towards the close of Canto XVIII.

As a set off against all this we notice that the description of Autumn in Canto IV, as well as that of the Himalaya in

Canto V, is not bad, though the influence of Kalidasa is visible almost in every verse of the latter.

Moreover, the language is unattractive not because the poet's style is intolerably laboured, though laboured it is to a certain extent, but because through an anxiety, perhaps, to show off his mastery of grammar and lexicon, he now and then introduces uncouth words and compounds, often in senses more than one, that stagger the ordinary reader and disgust the true critic. Hence it is that Mallinatha exclaims almost in rebuke—"नामानिबन्धविषमैकपदैर्नितान् सायङ्गच्छक्रमस्त्रिप्रधियाम-शङ्कम् । कर्तुं प्रवेशमिह भारविकान्यवन्धे घण्टापथं कमपि नूतनमातनिधे ।" On the other hand these offer good illustrations to the learner and his professor. For this reason the poem, though the despair of the critic, is the delight of the mere grammarian and lexicographer.

But grammarians and lexicographers form by far the majority of people whose opinion counts in such matters. It is thus no wonder that the *Kirata* should acquire celebrity. Again the rough exterior of the verse of the poem often enclose, an agreeable interior—embody noble thoughts and sentiments that have extorted from the minority too the appreciation "भारवेरशगौरवम्" । Some of the fine sayings of the poet have become familiar quotations. Cp.—"हितं मनोहारि च दुर्लभं वचः" "सुलभा रम्यता लोके दुर्लभं हि गुणार्जनम्" etc. in canto XI.

### III. THE POET

*Age.* (a) The author of this work is an old poet. The *Kirata* is freely quoted in books of reference. The earliest quotation that I have been able to trace is in the *Kasika-Vritti* of Jayaditya. Commenting on the rule "प्रकाशनस्येयाख्ययोश्च"—(Panini, I.3.23), Jayaditya gives the example "संशय्य कर्णोद्विषु तिष्ठते यः" which is the second line of *Kirata*, III, 14. Now

Prof. Max Muller, on the testimony of the Chinese traveller It-sing who visited India in 678 A. D, infers that the *Kasika* cannot be given a later date than 660 A. D.

But long before Jayaditya wrote his *Vritti*, the *Kirata* had become an authoritative work on usages of Grammar or Jayaditya would not have drawn from it to illustrate his rule. What time is necessary then, for a mere poem to acquire such an authority and in the eye of a Grammarian of Jayaditya's standing? Veneration by generations of Grammarians alone can achieve it. I believe the interval cannot be less than some 200 years. If then the example in the *Kasika* is not an interpolation—there are grounds to suspect its authenticity—the *Kirata* cannot be placed later than 460 A. D.

*Age.* (b) The earliest mention of the poet's name occurs in the *Āihole* Inscription which contains this verse—

येनाद्योजि नवेऽस्मस्थिरमर्थविधौ विवेकिना जिनवेश्म ।  
स विजयतां रविकीर्तिः कविताश्रितकालिदासभारविकीर्तिः ॥

The inscription gives its date thus—

पचाशत्सु कलौ काले षट्सु पचाशत्सु च ।  
समासु समतीतासु शकानामपि भुजाम् ॥

This gives the Saka year 556, *i.e.*, 634 A. D. Allowing an interval of 100 years between the poet and *रविकीर्ति*, it seems that Bharavi flourished about 534 A. D.

The calculations (a) and (b) do not agree, perhaps because each involves a priod of guess. The mean of the two, *i. e.*, 497 A. D. is probably nears the truth.

*Country.* (a) In canto XVIII (Sl. 3) occurs the verse—

वरसि शूलभृतः प्रहृिता सुहुः प्रतिहृतिं ययुरर्जुनमुद्ययः ।  
भृशरया हवसहस्रमहीभृतः पृथुनि सानुनि सिन्धुमहोर्मयः ॥

The sense is—Arjuna's buffeting against Siva's chest proved as futile as the battering of the sea against the Sahya hills.

This is comparison. The object is to give a vivid impression of the futility of the buffeting, But the buffeting is a past event and one of which the reader has no experience. It can therefore produce no impression on him. Hence the attempt to obtain an impression by comparing it with the *familiar* phenomeon of the surge beating in vain against the Sahya hills.

But the play of the surge can be familiar only to a native of the westcoast of India. Hence the poets birth place was somewhere in the west coast.

*Country.* (b). The last verse of Canto I has the line “शिविलवसुमगात्रे मयमापत्पयोधि” which implies—Yudhisthira has sunk into a sea of distress like the sun sinking into the sea at dusk. Again we read ‘तत्प्रियार्थनिव यातुमयास्त’ भानुनादुर्पयोधिल्लक्ष्णे’ (IX, 2) also ‘सामि मज्जति रवौ न विरेजे’ (IX 5). It is usual with poets to speak of the setting sun as going behind a hill ( अस्ताचल ) ; but our poet says it sinks into the sea,

A native of the west coast of India every day sees the sun go down under the waters of the Arabian Sea ; so he alone can speak of the setting of the sun as its immersion into the waters of the sea. We may say then with some amount of certainty that Bharavi lived somewhere in the west coast of India.

*Religion.* (a) There are numerous passages in the Kirata extolling Siva. References to Vishnu are rare. Arjuna's prayer to Siva towards the close of Canto XVIII is so feelingly expressed that it looks like the poets own homage to his divinity. The poet seems to have been a staunch Saiva.

*Religion.* (b). Comparison with Magh'a Sisupalavadham furnishes a striking confirmation of the above. Magha came several centuries after Bharavi. He was a devout Vaishnava perhaps a neighbour of Bharavi and as learned as he in Sanskrit lore. In his Sisupala he has embodied everything

that attracts people to the Kirata with the only difference that he replaces Siva by Vishnu. The display of Grammatical and Lexicographical knowledge is there ; The variety of metres and figures of speech is in the same profusion ; the topics discussed are the same, and some time in the same order ; even the hobby of using 'सिद्धः' at the outset having the name of Lakshmi uttered in the last verse of each Canto is not too trivial to let alone. Such of Bharavi's thoughts and ideas as are worth anything have all been adopted.

Even the characters of the Kirata have their counterparts in the Sisupala ; Vyasa makes room for Narada ; Bhima gives way to Balarama, Yudhisthira to Uddhava.

Such wholesale misappropriation cannot be, without a purpose. And what is that purpose ? Certainly not to pass off the adaptations as his own creation.

At the time, the Kirata was the only book of its kind ; scholars all over India were familiar with its contents and would not be easily duped. Any claim to originality with respect to these adaptation would bring to the author of the claim a disgrace. What then did move Magha to this piracy ? No answer is given because the question was never asked. Let us hazard a guess.

Sectarian antipathy between the followers of Siva and Vishnu was very keen in those old days. In Bengal even to this day poet Āsarathi has put it very humorously in his "Feud between Saktas and Vaishnava" how each of these two sects would prefer its own tank, its own market-place, and so forth to one belonging to the other sect.

We have seen that there are passages in the Kirata that favour the assumption that Bharavi was a Saiva. Readers of the Sisupala again see that the book discloses ground to suppose that Magha was a Vaishnava. If these are true inferences we have here in the Kirata a poem written by a

Saiva and belauding the glory of Siva which Vaishnavas all over India are forced to read and admire through sheer want of a similar book on Vishnu from the pen of a Vaishnava. Remembering the feud it is natural that Vaishnavas should smart under this humiliation and sigh for a poem written along Vaishnava lines that would make them independent of the Kirata.

At last comes Magha to their rescue with his *Sisupala*. The book is at once received by them with acclamation and as Vaishnavas overwhelmingly out-number Saivas, in Bengal at least, practically the *Sisupala* suppresses the *Kirata*. This explains the saying—

“तावद्भाभारवेर्भाति यावन्माघस्य नौदयः ।  
उदिते तु पुनर्भाति भारवेर्भा रवेरिव ॥”

#### IV. ANALYSIS OF CANTO I.

Yudhisthira's emissary comes in with news relating to the state-policy of Duryodhana (Sl. 1-2).

From him the king learns that his enemy is fully prepared with show of goodness and policy, to resist him if he demands back his kingdom after the expiry of the stipulated period of 18 years (2-25).

The king dismisses the emissary and communicates the news to his wife and brothers (26).

Draupadi is upset by the news and exhorts the king for immediate action (27-46).

V. Character of Draupadi-Bhima-Yudhisthira in I & II.

N.B.—Here Draupadi in her excitement forgets stipulation, tries to violate it and exhorts Yudhisthira accordingly. The exhortation is by stating their present sad plight and their royal fortunes enjoyed before ; and also by stating the victories and valours of Arjuna. As a rash brave and tough fighter Bhima supports it (see Canto II). Here Draupadi shows feminine weakness and Bhima rashness of strength forgetting their stipulation and सत्यपालन। But Yudhisthira is calm all along and is ready to wait the period of stipulation and lectures them accordingly in reply (in canto II).



## टीकाकृतो मङ्गलाचरणम्

अर्द्धाङ्गीकृतशम्पत्यमपि गाढानुरागि यत् ।

पितृभ्यां जगतस्तस्मै कस्मैचिन्महसे नमः ॥ १ ॥

Salutation unto that inconceivable Light—the parents of the universe—wherein is seen deep attachment though with conjugal duties half observed [ *also*—wherein husband and wife are each made into a half of the body ]. 1.

आलम्बेजगदालम्बं हेरम्बचरणाम्बुजम् ।

शुष्यन्ति यद्रजःस्पर्शात् सद्यः प्रत्यूहवाद्धंयः ॥ २ ॥

I cling to the lotus-feet of Heramba (ganesha) the prop of the world, at the touch of whose dust oceans of obstacles instantly dry up. 2.

तद्विव्यमव्ययं धाम सारस्वतमुपास्महे ।

यत्प्रसादात् प्रलीयन्ते मोहान्धतमसश्छटाः ॥ ३ ॥

I adore the divine eternal majesty of Sarasvati, through whose favour is destroyed the array of the blinding darkness of ignorance. 3.

वाणीं काणभुजीमजोगणदवाशासीञ्च वैयासकी-

मन्तस्तन्त्रमरंस्त पन्नवगवीगुम्फेषु चाजागरीत् ।

वाचामाचकलद्रहस्यमखिलं यश्चाक्षपादस्फुरां

लोकेऽभूद्यदुपज्ञमेव विदुषां सौजन्यजन्यं यशः ॥ ४ ॥

मल्लिनाथकविः सोऽयं मन्दात्मानुजिघृक्षया ।

तत् किराताजुं नीयाख्यं काव्यं व्याख्यातुमिच्छति ॥ ५ ॥

Mallinatha the poet who mastered the tenets of Kanada and preached those of Vyasa, who revelled in the depths of the varieties of Tantras (or—in the Shasti-Tantra, i.e.,

Sankhyā), who spent sleepless nights over the compilations of Patanjali, who counted and collected all the secrets of the saying of Akṣhapada ( Gotama ), with whom originated indeed the fame of the learned proceeding from civility, is about to explain that well-known kavya called the kiratarjuniya with a view to favour the dull-witted. 4-5.

[ N. B.—On the score of one meaning तन्त्र should refer to षष्ठितन्त्र or सांख्य ( also—cp. कृत्तिश्च तन्त्राख्या etc, where तन्त्र means सांख्य ), though it may mean all the varieties of Tantras ( see canto II, Intro. &c. ), and तन्त्र=सांख्य because Malli. here seems to make mention of दर्शन systems only. ]

नारिकेलफलसम्मितं वचो भारवेः सपदि तद्विभज्यते ।

खादयन्तु रसगर्भनिर्भरं सारमस्य रसिका यथेप्सितम् ॥६॥

Bharavi's famous speech resembling the fruit of the cocoanut tree is being analysed ; lovers of sentiment may as they like enjoy its kernel which is full of a luscious burden within. 6.

नानानिवन्धविषमैकपदैर्नितान्तं

साशङ्कचङ्क्रमणखिन्नधियामशङ्कम् ।

कर्त्तुं प्रवेशमिहभारविकाव्यबन्धे

धण्डापथं कमपि नूतनमातनिष्ये ॥७॥

I shall construct a new and wonderful Ghantapatha ( lit. a 60-feet wide road ) to secure unhesitating entry into this poem of Bharavi to those whose heart fails them on account of the excessively timid progress through words that look similar but are un-even ( i.e. different owing to difference in derivation ). 7.

इहान्वयमुखेनैव सर्वं व्याख्यायते मया ।

नामूलं लिख्यते किञ्चिन्नानपेक्षितमुच्यते ॥ ८ ॥

. Here by the prose order indeed everything is being explained by me. Nothing unfounded is being written or irrelevant being said. 8.

# किरातार्जनीयम्

प्रथमः सर्गः ।

I. A Forest ranger comes with news.

श्रियः कुरूणामधिपस्य पालनीं

प्रजासु वृत्तिं यमयुक्तं वेदितुम् ।

स वर्णिलिङ्गी विदितः समाययौ

युधिष्ठिरं द्वैतवने वनेचरुः ॥५॥

*Prakashika*—स वनेचरः द्वैतवने युधिष्ठिरं समाययौ [That forest-ranger came back to Yudhisthira at the forest named Dvaitavana ]. Which forest-ranger ?—कुरूणामधिपस्य वृत्तिं वेदितुं यम् अयुक्तं सः [The same who was commissioned by Yudhisthira with a view to know all about the measures taken by the new ruler ( Duryyodhan) of the land of the Kuru country ]. Which measures ?—प्रजासु वृत्तिम् [ The measures adopted with respect to the people]. What sort of measures ?—श्रियः पालनीं वृत्तिं वेदितुम् [ Measures adopted for the stability of his ill-acquired kingdom]. Did he come back successful ?—स वर्णिलिङ्गी ( भूत्वा ) विदितः ( सन् ) समाययौ [ Yes, he did ; for the success of his plans he adopted the garb of an ascetic and then mixed freely with people without rousing suspicion. After having gathered all his informations he returned with the report to Yudhisthira ].

*Prose and Synonyms*—কুরুণাম্ ( কুরুদেশস্য ) অধিপস্য ( রাজ্যঃ ) শ্রিয়ঃ পালনৌ ( রাজলক্ষ্যয়া সঁরক্ষণৌ—রাজ্যরক্ষাবিধাধিনৌ ) প্রজাসু ( জনৈবু বিষয়ে ) হুতিম্ ( ব্যবহারম্ ) বিদিতুম্ ( জ্ঞাতুম্ ) যম্ অযুক্তম্ ( নিযুক্তবান্ ) বর্ণিলিঙ্গী ( যতিবৈষঃ ) স বনেচরঃ ( কিরাতঃ ) বিদিতঃ ( বিশ্রুতব্রহ্মানঃ মন ) হেতবনে ( হেত-  
নামকৌ তপোবনে ) যুধিষ্ঠির সমাযথৌ ( সম্মানঃ ) । Or better thus—যং কুরুণামধিপস্য শ্রিয়ঃ পালনৌ প্রজাসু হুতিবিদিতুম্ অযুক্ত, বর্ণিলিঙ্গী ( মূত্বা ) বিদিতঃ ( সন্ ) সবনেচরঃ যুধিষ্ঠির সমাযথৌ ॥১॥

*N.B.*—Mallī does not connect বর্ণিলিঙ্গী with বিদিত ( See his Tika ). The construction—বর্ণিলিঙ্গী ( মূত্বা ) বিদিতঃ seems better ( See *Charcha* ).

*English*—That forest-ranger whom he had commissioned with a view to know the attitude of the king of the Kuru-country towards his subjects assumed for the protection of his Fortune, came back well-informed disguised as an ascetic, to Yudhisthira in the Dvaitavana. Or—That forest-ranger... came back to Yudhisthira...being well-informed in the guise of an ascetic.

*Bengali*—কুরুরাজ রাজ্যরক্ষার অভিপ্রায়ে প্রজাগণের সহিত কুরুপ ব্যবহার করিতেছেন তাহা জানিবার জন্ত যুধিষ্ঠির বাহাকে নিযুক্ত করিয়াছিলেন, সেই বন-বাসী কিরাত সমস্ত অবগত হইয়া ব্রহ্মচারীর বেশে যুধিষ্ঠিরের নিকট বৈতবনে কিরাত আসিল । Or—কুরুরাজ...কিরাত ব্রহ্মচারীর বেশে সমস্ত অবগত হইয়া যুধিষ্ঠিরের নিকট etc.

*Explanation*—Yudhisthira succeeded his father Pandu to the throne of the Kuru country. His cousin Duryyodhana having planned his downfall challenged him at dice, made him stake his whole Fortune and thus won the game and the kingdom by trickery. The next bet was 12 years' stay in forest with the whole family. Yudhisthira lost this too. He then

retired to the Kamyaka forest and thence to the Dvaita forest. While there, through curiosity as well as through policy, he wanted to know how Duryyodhana was forming as a ruler and employed a trusted forest-ranger to gather informations. This man disguised as an ascetic repaired to Hastinapur, mixed freely with the people there, and pumped them fully about their new king. Thus having got possession of all the details he came back to Yudhisthira in the Dvaita forest.

*Mullinatha.*—अथ तत्रभवान् भारविनामा कविः “काव्यं यज्ञसंयुक्तं व्यवहारविदे शिवेतरक्षलये । सद्यः परनिर्हृतये कान्तासंस्मिततथोपदेशयुजि ॥” इत्याद्यालङ्कारिकपञ्चनप्रामाण्यात् काव्यस्य अनेकश्रेयःसाधनतां, “काव्याल्लोपायं वर्जयेत्” इति निषेधस्य असत्काव्यविषयताञ्च पश्यन् किराताजूनीयाख्यं महाकाव्यं चिकीर्षुः, चिकीर्षितार्थाविघ्नपरिसमाप्ति-सम्प्रदायाविच्छेद लक्षणफलसाधनत्वात् “आशोर्नमस्त्रिधावस्तुनिर्देशो वापि तन्मूलम् इत्याद्याशोर्वादा (?) इत्याशोर्वादा) दाम्ब-तमस्य प्रबन्धमुखलक्षणत्वाच्च, वनेचरस्य युधिष्ठिरप्राप्तिकपं वस्तु (?) आदौ श्रीशब्दपूर्वकं) निर्दिशन् कथासुपचिपति श्रिय इति । [ आदितः श्रीशब्दप्रयोगात् वशंगणादिशुक्ति-रत्र उपयुज्यते । तदुक्तम् “देवतावाचकाः शब्दा येच भद्रादिवाचकाः । ते सर्वे नैव निन्द्याः सुलिपितो वर्णतोऽपि वा ॥” इति<sup>२</sup> ] कुरुणां निवासः (?) निवासः) कुरवो जनपदाः (?) जनपदः) [ “तस्य निवासः” इत्यण्प्रत्ययः । “जनपदे लप” ] ‘तेषा-मधिपस्य’ दुर्योधनस्य सम्बन्धिनीम् [ शिवे षष्ठो ] श्रियो राजलक्ष्याः [ “कर्त्तृकर्मणोः कृति” इति कर्मणि षष्ठौ ] पाष्यतेऽनयेति ‘पालनी’ तां प्रतिष्ठापिकामित्यर्थः । प्रजा-रागमूलत्वात् सम्पद इति भावः । ‘करणाधिकरणयोश्च’ इति सुवर्णेण अत्र करणे लुप्तम् । ‘टिड्ढाणञ्—इत्यादिना ङीप्<sup>४</sup> ] ‘प्रजासु’ जनेषु विषये [ ‘प्रजास्यात् सन्ततौ जने’ इत्यमरः ] ‘वृत्तिं’ व्यवहारं ‘वेदितुं’ ज्ञातुं यं वनेचरं ‘अयुक्तं’ नियुक्तवान् । वर्णः प्रशस्तिरस्यास्तीति वर्णो ब्रह्मचारौ [ तदुक्तम् “स्मरणं कौत्सनं कैलिः क्षणं गुह्यभाषणम् । सङ्गोऽप्यवसायस्य क्रियानिर्वृत्तिरेव च ॥ एतन्मैद्युनमष्टाङ्गं प्रवदन्ति मनोविषयः । विपरोतं ब्रह्मचर्यमेतदेवाष्टलक्षणम्” एतदष्टविधमैद्युनामावः

अशस्तिः । “वर्णात् ब्रह्मचारिणि” इति इतिप्रत्ययः 15 ] तस्य लिङ्गं विष्कम्भस्यास्तीति  
 ‘वर्णलिङ्गी ब्रह्मचारिवेषवानित्यर्थः । स नियुक्तः वने चरतोति ‘वनेचरः’ किरातः  
 मेदा किरातश्वरपुलिन्दा स्त्रीष्वाजातय’ इत्यमरः । “चरेट्” इति ट-प्रत्ययः ।  
 ‘तत्पुरुषे कृतिवङ्गलम्’ इत्यलुक् 16 ] विदितं वेदनमस्यास्तीति विदितः परवृत्तान्त-  
 ज्ञानवान् इत्यर्थः [ ‘अशं आदिभ्योऽच्’ इत्यच्प्रत्ययः । अथवा कर्त्तरि कर्मधर्मोपचारात्  
 विदितवृत्तान्तो विदित इत्युच्यते । उभयत्रापि ‘पीता गावः भुक्ता ब्राह्मणाः विभक्ता  
 भ्रातरः’ इत्यादिवत् साधुत्वम् । न तु कर्त्तरि क्तः, सकर्मकैभ्यस्तस्य विधानाभावात् ।  
 अतएव भाष्यकारः “अकारो मत्वर्थीयः । विभक्तमेवामस्तीति विभक्ताः, पीतमेवामस्तीति  
 पीताः, भूक्तमेवामस्तीति भुक्ताः इति सर्वत्र । अथवा उत्तरपदलोपोऽत्र द्रष्टव्यः ।  
 विभक्तधना विभक्ताः, पीतोदकाः पीताः, भुक्तान्ना भुक्ता इति” । अत्र लोपशब्दात्-  
 माह केयटः, ‘गम्यार्थस्य अप्रयोग एव लोपोऽभिमतः । विभक्ता भ्रातरः’ इत्यत्र च  
 धनस्य यद्विभक्तत्वं तत् आद्येषूपचर्यते । ‘पीता गावः’ इत्यत्रापुरादकस्य पीतत्वं गोषु  
 आरोप्यते । भुक्ता ब्राह्मणाः इत्यत्र अन्नस्य भुक्तत्वं ब्राह्मणेषु उपचर्यते” इति ।  
 एतेन “वनाय पीतप्रतिवृद्धवनसाम्” इति ‘पातु’ न प्रथमं व्यवस्थिति जल युष्मास्त्वपीतेषु  
 या” एवमादयो व्याख्याताः । अथवा विदितो विदितवान् सकर्मकादप्यविशेषिते  
 कर्मणि कर्त्तरि क्तः । ‘आश्रितः कर्त्ता’ इत्यादौ यथा । आहुः—‘धातोरर्थान्तरे  
 उर्ध्वलोचनोपसंयङ्गात् । प्रसिद्ध रविविधातः कर्मण्योऽकर्मिका क्रिया ॥’ इति । प्रति-  
 हारादिना ज्ञापित इति वा 17 ] हेतवने हेताधि तपोवने । यथा—हे इति याते  
 यस्मात् तत् होतम् । होतमेव हेतम् । तच्च तदनस्य, तस्मिन् शोकमोहादिरहिते  
 इत्यर्थः 8 । युधि रथे स्थिरं युधिष्ठिरं धर्मराजम् [ “हलदन्तात् सप्तम्याः षंशायाञ्”  
 इत्यलुक् । “गवियुधिभ्याम् स्त्रियः” इति षत्वम् 9 ] । ‘समाययौ’ सम्प्रातः [ अत्र ‘वने  
 वनेचरः’ इति द्वयोः स्वरव्यञ्जनसमुदाययोरेकधेय आहतया हतानुप्रासो नामालङ्कारः ।  
 अस्मिन् सर्गे वंशस्थ इति । तस्य लक्षणम् “जतौ तु वंशस्थमुदीरित जरौ” इति 10 । ]

### Notes on Malli

1. अद्य &c.—Now the respected poet Bharavi wishing to write the poem named Kiratarjuniya, introduces the story

alluding at the very outset, with the use of the word *Sri*, to the subject matter, namely meeting of the forest-ranger with Yudhishthira. He does this for two reasons :—first, the mention of श्री secures an uninterrupted finish of the work aimed at, and also its end in the shape of permanent school of followers ; secondly, the opening of a poem has to be one of आशिस् &c, by the dictum ‘‘आशीर्नमस्क्रिया—’’ —its commencement must be, (a) a benediction, (b) a salutation, (c) statement of the subject-matter. He writes the poem because he sees that a poem secures many advantages ( confers many benefits ) as declared by Rhetoricians viz. ‘‘काव्यं यशसे—’’ ( A poem brings fame and wealth ; teaches manners and customs ; removes evil ; forthwith affords supreme bliss ; imparts instruction while behaving like a wife ) and that prohibitions like ‘‘काव्यालापान्—’’ (Even the talk of a poem should be avoided ) refer to inferior poems. [N.B. (a)—The printed editions here read इत्याद्याशीर्वादाद्यन्तमस्य । Evidently इत्याद्या is a copyists’ slip of इत्या । इत्याशीर्वादाद्यन्तमस्य means इति अनेन श्लोकार्हेन ‘‘आशीर्नमस्क्रिया—’’ इत्यादिना आशीर्वादादीनां वयाणाम् अन्तमस्य । (b) आदौ श्रीशब्दपूर्वकम् is omitted in all the printed editions. This makes the passage meaningless. As it stands it makes any one of the आशिस् &c. the cause for चिकीर्षितार्षाविघ्न &c. which is absurd. अविघ्नपरिसमाप्ति &c. are secured by the mention of the word श्री at the very outset ; hence आदौ श्रीशब्द &c. is necessary. This portion of the commentary is common to Malli’s *Bharavi* and *Magha*. आदौ श्रीशब्द etc. occurs in *Magha*. Hence I think omission of it here

is a copyists' slip ]. 2. चादितः &c.—Here purity of the initial letter and triad is secured by the use of the word *Sri* at the opening. It is said—words signifying a divinity, a blessing &c. are not to be condemned from consideration of the initial letter and triad.

[ *N.B.*—Letters are supposed to have mystic significations attached to them. Thus in Raghu I, which opens with the triad बागर्था which is a गण ( See notes on metre at the end ) Malli. says this as auspicious—‘शुभदो मो भूमिसयः ।’ Of this गण again the letter ब, which leads is supposed to be an emblem of immortality and therefore very auspicious—‘वकारस्य अमृतबीजत्वात् प्रचयगमनादिसिद्धिः’ । Here neither the letter श nor the triad “श्रियः कु” which is a गण has anything to recommend it, so Malli offers the excuse that श्री being देवतावाचक, more than makes up for this apparent defect]. 3 तस्य &c.—Here the affix is चल् added after कुरु by the rule “तस्य निवासः” and the चल् disappears by the rule “जनपदे लुप्” ( see *Charcha* ). [ *N.B.*—Here the usual readings निवासा and जनपदा are faulty. The singular is expected. Only one जनपद is intended, hence कुरवो जनपदः not कुरवो जनपदाः । Hence also निवासो जनपदः not निवासाः जनपदाः । ] 4. पाखनी is formed by adding लुट् करणे by “करणा—” and then लीप् is attached by “टिड्ढाणञ—( see *Charcha* ). 5 एतत् etc—वर्णं means ब्रह्मन् (Brahmacharyya) which is opposed to sexuality. इनि is attached by the rule “वर्णात्—” (see *Char* ) 6. भेदाः etc.—Amara says that किरात, शवर and पुलिन्द are different kinds of क्षत्रजाति । The ट in वनेचर is by “चरेष्टः”, and the विभक्ति in वने is retained by the rule “तत्पुरुषे—” (see *Char.* ). 7. अर्थे etc,—विदितः



is formed by adding चच् to विदित by “अर्थं चादि—” (see *Char.*). Or विदितः means विदितवृत्तान्तः the attribute of the कर्त्तृ (i.e. वृत्तान्त) is transferred to the कर्त्ता (i.e. वनेचर). By this transference the वनेचर becomes विदित though really the वृत्तान्त is विदित। Both these methods are regular as in पीता गावः &c. The क्त is not in the active voice, for in the active voice it is available after intransitive roots only, whereas विद् (to know) is transitive. Hence it is that the Bhashya says that in पीता गावः &c. there is मत्वधीयः चच् (viz. पीतमेवामस्तीति पीताः &c). Or there is elision of the उत्तरपद ( viz. पीताः means पीतोदकाः, विभक्ताः means विभक्तधनाः and lastly भुक्ताः means भुक्तान्नाः”। Kaiyyata explains the meaning of the word elision ( लोप ) thus—Elision here means absence of direct mention of what is obvious. Thus in विभक्ता चातुरः the partition of wealth is transferred to the brothers. In पीता गावः the drinking of milk is transferred to the cows. In भुक्ता ब्राह्मणाः the eating of rice is transferred to the Brahmana. (Similarly here also the knowledge of the measures is attributed to the knower, the forest-ranger). In this manner instances like “बनाय पीतप्रतिवृत्तवत्साम्” and “पातुं न प्रथमं—” &c., are also explained. Or =विदितवान्, the क्त being in the active voice. Though the root विद् is सकर्मक yet it is regarded as an अकर्मक one, because the speaker does not want to refer to the कर्म। A similar instance is seen in “आश्रितः कर्त्ता”। When the कर्म of a transitive verb is अविवक्षित the root is regarded as intransitive by the dictum “आतोरर्थान्तरं—” (see *Char.*), Or again विदित has क्त in the कर्त्तृवाच्य the meaning being, he has known

( विदित ), i.e., Yudhishthira was informed of his arrival by warders &c. 8. शोक etc.—The sense is, above grief, dejection &c. 9. हल etc.—The विभक्ति in युधि is retained by the rule “हलदन्तात्—” and then there is हल in स्थिर by “गवि—” ( see Char ). 10. अत्र etc.—The अलङ्कार here is वृत्तानुप्रास because of the repetition for once of a group of vowels and consonants in ‘वने वने—’. In this canto the metre is वंशस्थ the definition being—the triads ज, त, ज, र in order are called वंशस्थ, ( see Notes on metre at the end ).

### Charcha

1. श्रियः—श्रयति पुरुषमिति श्रि + क्तिप् कर्त्तरि=श्रीः The Royal Fortune, राजलक्ष्मीः । तस्याः । ऊदयोगे कर्त्तृषि वष्टौ by the rule ‘कर्त्तृकर्त्तृणोः कृति’—कर्त्ता and कर्त्तृ take वष्टौ in connection with a ऊदन्त word. Here the ऊदन्त word is पालनीम् । The इ of the root श्रि is lengthened by the Varttika “क्तिप् वचिप्रश्चि-आयसस्तु—कटप्र-नुश्रीणां दीर्घोऽस्यसारणश्च” । तिङ्योगे, श्रीः पात्यते ; ऊदयोगे, श्रियः पालनी ।

2. कुरुषाम्—कुरु is the name of a race of Kshatriyas. कुरुषां निवासी जनपदः कुरवः ; the affix अण् which is to be attached to the word कुरु by the rule “तस्य निवासः” disappears by the rule “जनपदे लुप्” । Again the word कुरु, though meaning a single kingdom, is in the plural by the rule “लुपि युक्तवत् लुक्त्वचने”—when disappearance of an affix is enjoined by the word लुप्, it is to be understood that the gender and number of the word derived, are to be the same as those of the stem. Hence कुरुषाम् indicating a plural idea, we get कुरवः । जनपदः । शेषसम्बन्धे वष्टौ । The सम्बन्ध is with वचिप्रश्चि ।

3. अधिपत्य—अधिपातीति 'अधि+पा+क कर्त्तरि=अधिपः king. The क is attached by the rule "आतयोपसर्ग"—आकारान्त roots take क when preceded by an उपसर्ग । तस्य । शेषे षष्ठी । The सम्बन्ध is with वृत्तिम् ।

६. 4. पालनीम्—पालयति अनया इति पा+लुट् करणे+ङीप् स्त्रियाम्=पालनी protector ताम् । Qual, वृत्तिम् । The लुट् is attached by the rule "करणाधिकरणयोश्च"—लुट् is attached also in करण and अधिकरण-वाच्य । The ङीप् comes in by "टिद्ढाणञ्-इयसञ् दन्नञ्-मावञ्-ठक्-ठञ्-कञ्-करपः"—ङीप् comes after आकारान्त words derived with the affix ट, अण्, अञ् etc, and an affix that drops ट but not if the word is at the end of a बहुव्रीहि । Here पालनी has लुट् which drops ट, hence the ङीप् ।

5. प्रजासु—प्र+जन+उ कर्त्तरि+टाप् स्त्रियाम्=प्रजा । तासु । Among the subjects. विषयाधिकरणे ङीम् । प्रजा means both offspring and subject. cf. "प्रजाः प्रजाः स्वा इव तन्मयित्वा" etc. Sak. v.

6. वृत्तिम्—वर्त्तते अनया इति वृत्+क्तिन् करणे=वृत्तिः measures. ताम् । Obj. of वेदितुम् ।

7. अयुङ्क्त—युज् ( रुधादि )+लङ् त employed, Nom. युधिष्ठिरः understood. युनक्ति—युङ्क्ते, अयुनक्त, लुङ् अयुजत्—अयौचीत् । कर्त्तुमि-  
प्रायं क्रियाफले आत्मनेपदम् । Yudhisthira employed him for his own benefit. He himself wanted to know ( वेदितुम् ) ; the वनेश्वर was but a medium.

8. वेदितुम्—विद्+तुमुन् भावे to know. The knowledge is Yudhisthira's own. He knows through the वनेश्वर । Of course this implies that the वनेश्वर too should know. But the forester's knowledge is merely to communicate it to Yudhisthira and

not to benefit himself. Hence Yudhisthira is the कर्ता of both योजनक्रिया and वेदनक्रिया, consequently the तुमन् in वेदितुम् is quite regular. Note also that in the Prose order we say वेदितुं यमयुङ्क्त not यं वेदितुमयुङ्क्त। The latter makes the forestera mere instrument. The अदादि and तुदादि roots give वेदितुम् while from the दिवादि and रुधादि roots we get वेक्तुम् without इट् ।

9. वर्णिलिङ्गै—वर्णं is ब्रह्मचर्यं। वर्णः अस्यास्तीति वर्णो a Brahma-charin, इति here is by “वर्णाद्ब्रह्मचारिणि”—वर्णं takes इति मत्वर्थीय when meaning a ब्रह्मचारी। तस्य लिङ्गम्=वर्णिलिङ्गम्—प्रतीयते। वर्णिलिङ्गमस्य अस्तीति वर्णिलिङ्गै ( वर्णिलिङ्ग + इन् )। Pred of वनेचरः। The construction is स वनेचरः वर्णिलिङ्गै भूत्वा—He in the guise of an ascetic. Malli—construes वर्णिलिङ्गै स वनेचरः विदितः समाधयौ—That forest ranger in the garb of an ascetic came back after having known. This does not explain the necessity for the disguise. The disguise was only to gain information unsuspected by Duryodhana's people. Hence वर्णिलिङ्गै seems to go better with विदितः। Knowing of परवृत्तान्त in the guise of a तापस is seen in Manu VII, Sl. 154 also under “पञ्चवर्गे च तत्त्वतः” etc.

10: विदितः—वेदनम् विदितम्, विद् + क्त नपुंसके भावे। विदितमस्यास्तीति विदित + अच् मत्वर्थीय=विदितः having knowledge. Pred. Adj of वनेचर। The अच् here is added by “अर्थं चादिभ्योऽच्”—words of the अर्थं चादि class ( अर्थं चादि is आह्वानिगण ) take अच् in the sense of नपुम्। The Bhasya has similar instances in—पीता गावः, भक्ता ब्राह्मणाः, विभक्ता धातरः। The Bhashya also gives an alternative explanation. It says पीताः गावः etc. stand for पीतोदकाः गावः etc.—the उत्तरपद ‘उदक’ etc. being elided as the meaning is obvious even without them. Similarly here विदितः means विदितवृत्तान्तः the

उत्तरपद 'इत्तान्' being elided. Also see Malli—"अथवा उत्तरपदकोपो ... वनेचरे उपचर्यते" and notes thereon. Malli suggests a third alternative with कर्त्तरि क्त in विदितः, treating the verb विद् as अकर्मक because no कर्म is mentioned—the dictum being—"घातोरर्थान्तरे वृत्तेर्धात्वर्थेनौपन्यसात् । प्रसिद्धेरविवक्षाः, कर्मणोऽकर्मिका क्रिया" (A नकर्मक verb may become अकर्मक when used in different sense ; when its object is included within the meaning of the verb itself ; when the कर्म is well-known ; or when the कर्म is suppressed). Bhattoji however goes against Malli, holding in his Manorama that कर्त्तरि क्त is not available after roots that have become अकर्मक through अविवक्षा of the कर्म ! "गत्यर्थकर्मक— इति सुवे अपि न गृह्यन्ते । दत्तवान् पकवान् इत्यादर्थे दत्त पक्व इत्यापत्तेः" । Malli's support by the rule "आश्रितः कर्त्ता" is unfounded, for there the क्त in the कर्त्तृवाच्य is by निपातन in this very rule. The Bhashya says "आश्रित इति क्तः कर्त्तरि निपात्यते" । Yet a fourth suggestion is विदित has क्त कर्मणि and means युधिष्ठिरेण विज्ञातः—known by Yudhishthira as waiting at the door for an interview. द्वारि प्राप्तं वनेचरं युधिष्ठिरो जानात् = वनेचरं प्रतिहारादिः युधिष्ठिरं आपयति = वनेचरः प्रतिहारादिना युधिष्ठिरं आपितः । See Malli प्राप्तहारादिना etc. Or we may say—"विदन् वित्, ततः क्लिबन्तात् तारकादित्वात् इति विदित इति तु सुवर्णरेखा— दुर्धटवृत्तिः । विद् + क्लिप् भावे = वित् ; वित् + इतच् = विदितः ।

To sum up we have four suggestions altogether (after Malli )....

(a) विदित with भावे क्त means knowledge ; then विदित + अथ सत्वर्थे = विदितः ।

(b) विदितः = विदितइत्तान् and has कर्मणि क्त ।

(c) विदितः = विदितवान् with कर्त्तरि क्त ।

(d) विदितः = ज्ञातः with कर्मणि क्त ।

The first two are after the भाष्य । The third is opposed to the भाष्य ; 'and the fourth is very unusual though grammatically sound by the dictum "बुद्धिभक्त्याऽर्थयोः शब्दकर्मणाश्च निजेच्छया" । The usual form 'is वनेचरः' प्रतिहारदिना युधिष्ठिरो ज्ञापितः । (c) and (d) indeed look like interpolations.

11. समाययौ—came back सम + आ + या + लिट् च । Nom. वनेचरः—the obj. being युधिष्ठिरम् । [ लङ् अयात, लुङ् अयासीत् लृट् यासति ] ।

12. युधिष्ठिरम्—युधि रणे स्थिरः युधिष्ठिरः ७मी तत् । A name (संज्ञा) of धर्मराज । This is an instance of अलुक् of the ७मी in the compound. The rule "संज्ञायाम्" guides the ७मी तत् here, and then the सप्तमी in युधि is retained by "इलदलात सप्तम्याः संज्ञायाम्"—the सप्तमी विभक्ति is retained after इलल and अदलन words when the compound is a संज्ञा । Next we get वल in स्थिर by "गवियुधिभ्या स्थिरः"—The स of स्थिर becomes व after गवि and युधि ।

13. द्वैतवने—अधिं ७मी । द्वौ शोकमीद्वौ द्वौ गतौ अस्मात् इति द्वौतम् ( द्वि + इ + क्त कर्त्तरि ) ; द्वौतमेव द्वैतम् । प्रज्ञादित्वात् स्वार्थे अण् । द्वैतश्च तत् वनञ् इति द्वैतवनम् कर्मधा— । तस्मिन् । Or—द्वि + तल् भावे = द्विता । तत्, स्वार्थे अण् । In the forest named Dvaitavana. The Pandavas first entered the Kamyaka forest, thence they went to Dvaitavan .

14. वनेचरः—वने चरतीति वनेचरः a forest-ranger वने + चर + ट कर्त्तरि । चर taking ट in the कर्त्तृवाच्य by the rule "चरेट्" । The विभक्ति in वने is retained by 'तत्पुरुषे कृति बहुलम्"—The विभक्ति in a तत्पुरुष compound is optionally retained when a कृतप्रत्ययान्त word follows. Nom. to समाययौ ।

15. Voice—यः अयुज्यत वक्षिण्डिना विदितेन तेन वनेचरेण युधिष्ठिरः समायये ।

2. *Forester unmoved though news bad.*

कृतप्रणामस्य महीं महीभुजे

जितां सपत्नेन निवेदयिष्यतः ।

न विव्यथे तस्य मनो न हि प्रियं

प्रवक्तुमिच्छन्ति मृषा हितैषिणः ॥२॥

*Trak*—कृतप्रणामस्य तस्य मनः न विव्यथे [ After having bowed down to Yudhishthira, he felt no pang in his mind ] What was the occasion for feeling it ?—महीं सपत्नेन जिता निवेदयिष्यतः तस्य [ His first duty was to bow to the king ; next to come was the report that the enemy had gained over the world to his side. When about to break this news he felt no pang ]. There was no question why his report should pain him ?—महीभुजे निवेदयिष्यतः [ The news was to be communicated to the very person who had so long been enjoying the Earth as his own. He would certainly feel the loss of the Earth. Yet the thought that the news would shock him did not pain the forester. ] But he was Yudhishthira's man, should he not sympathize with the master in his dire distress ?—हितैषिणः मृषा प्रियं प्रवक्तुं न इच्छन्ति हि [ A true well-wisher always reports facts as they are without troubling himself as to how the report would affect the listener just then. Hence the forester never thought of uttering an untruth even to please his king. One feels a pang only when one is forced to say something against one's wish. Here as even the wish to speak differently was not in the mind of the forester, there was no occasion for him to be pained ].

*Prose and Syn.*—कृतप्रणामस्य ( कृतः प्रणामो येन तादृशस्य विद्विताभि-  
वादनस्य ) सपत्नेन ( रिपुणा ) जिताम् ( अधिजिताम् ) महीम् ( युधिबौम् ) महीमुजे  
( मूपतये ) निवेदयिष्यतः ( ज्ञापयिष्यतः ) तस्य मनः न विष्यथि ( न च्छाथ ) । हि  
( यस्यात् ) द्वितैषिषः ( शुभार्थिनः ) स्वया ( अस्मीकम् ) प्रियम् ( मधुरम् ) प्रवक्तुम्  
( कथयितुम् ) न इच्छन्ति । Or place हि after न as नहि इच्छन्ति ।

*Bengali.*—प्रणाम करिषा यখন সে রাজাকে ( युधिष्ठिरকে ), পৃথিবী নক্ষত্রকর্জুক  
জিত ( অধিকৃত ) হইয়াছে এই সংবাদ বিতে গেল, তখন তাঁহার মনে বাথা হইল  
না; বাস্তবিক ( () কারণ, হিতাকাঙ্ক্ষী ব্যক্তি যিথা প্রিয়বাক্য বলিতে ইচ্ছা  
করেন না ।

*English.*—Of him, with obeisance rendered and about to  
report to the enjoyer of the world that his world was won  
over by the enemy, the heart did not ache ; for, those who wish  
well, do not think of telling false pleasant words.

*Explanation.*—The forester bowed the king and commen-  
ced his report. He knew the report would pain his master but  
the thought did not trouble him. He was a true well-wisher  
of Yudhisthira, and as such, he thought he should not delude  
him into a sense of security with a false report merely because  
the truth was an unpleasant one. On the other hand adverse  
facts correctly reported would give his master time to provide  
against them and that is just what he sincerely wished for.

*Malli.*—सम्यग्नि तत्कालोचितम् ( ? तत्कालोचितम् ) मादेशयन् तस्य तद्गुण-  
सम्पन्नत्वमादर्शयन् आह कृतप्रणामस्य इति । । 'कृतप्रणामस्य' तत्कालोचितत्वात्  
कृतमन्मकारस्य 'सपत्नेन रिपुणा दुर्योधनेन [ "रिपो वैरिसपत्नारिषिषद्वेषधुर्द्वेदः"  
इत्यमरः ] 'जितां' स्त्रायत्तीकृतां महीं 'महीमुजे' युधिष्ठिराय [ त्रिषायङ्गत्वात्  
सम्पदानत्वम् २ ] । 'निवेदयिष्यतः' ज्ञापयिष्यतः [ "लटः स्वया" इति शब्दप्रत्ययः ३ ]  
'तस्य' मनीषरस्य 'मनो न विष्यथि,' कथमीदृज्-अप्रियं राज्ञे विश्वासयामिति मनसि न  
च्छाथ इत्यर्थः ४ । [ "व्यथ भयचक्षणयोः" इति धातोः लिट् ] । उक्तमर्थम्  
अर्थाकारणादेन समर्थयति, उीति—'हि यस्यात् द्वितम् इच्छन्तीति 'द्वितैषिषः'



स्नानिहृतादिभिः पुत्रैः 'सुधा भिष्याभूतं प्रियं प्रवक्तुं न इच्छामि'; अथवा कार्य-  
विधातकतया स्नानिद्रोहिणः सुरिति भावः 5 । "अनीक्यम् अनाम्यम् अवधवाभावितम्  
अभ्युदकत्वम् चेति चारुण्याः" इति नीतिवाक्यावृत्ते 6 ॥२॥

### Notes of Malli

1. तत्काल etc.—Making h/m report as suited the occasion and showing that he had the necessary qualification for it the poet says कृतप्रणामस्य etc. [ Here तत्कालोचितत्व is copyist's slip for तत्कालोचित । वनेचरः तत्कालोचितमादिशति = कविः वनेचरेण तत्कालोचितमादिशति = कविः वनेचरेण तत्कालोचितमादिशन् etc. तद्गुण is तत्कालोचितादेशकत्वगुण the qualification for speaking what is opportune. ] 2 In महीभुजे there is चतुर्थी सम्प्रदाने, the सम्प्रदानता being by the Varttika "क्रियावद्गुणमपि कर्तव्यम्" ( See Charcha ). 3. There is शब्दप्रत्यय in निवेदयिष्यतः by "लुटः सदा" ( See Charcha ). 4. The sense is, he was not moved to think, how I should relate such an unpleasant thing to the king. 5. अन्यथा etc.—Other-  
wise by ruining master's cause they would be so many traitors to the master. 6. The नीतिवाक्यावृत्त says that the qualifications of a spy are non-despondence, non-laziness, truthfulness and correct-guessing, [ N. B.—The reading नीतिवाक्यावृत्तम् rather should be usual, for Malli, generally uses एव in such cases. ]

### Charcha

1. कृतप्र etc.—कृत + क्त कर्मणि = कृतः । प्र + मन + चञ् भावे = प्रणामः salutation. कृतः प्रणामी येन सः who has saluted बहु— । तस्य । Qual. तस्य ।

महीभुजे—महीं भुजति इति मही + भुज + क्तिप् कर्तरि—महीभुज the protector of the earth i. e. ( here ) Yudhisthira. तस्य । चतुर्थी by the rule "क्रियावर्षिपदस्य च कर्मणि स्थानिनः"—when one act is done  
क्रियावर्षिपदस्य च कर्मणि स्थानिनः

directly 'with a view to a second, the कर्म of the second takes संतुष्टी if the second act is not mentioned explicitly. महीभुज बोधयितुं निवेदयिष्यतः इत्यर्थः। Acc. to the Bhashya, however, the general rule "कर्मणा यमभिप्रेति स सम्प्रदानम्" applies—the कर्म of निवेदयिष्यतः i.e., मही is intended (अभिप्रेत) for महीभुज्। In the 1st. case we get कर्मणि षष्ठी and सम्प्रदाने षष्ठी in the second. Malli however following the Vritti makes सम्प्रदानम् only in connection with the कर्म of the root दा। Hence he makes सम्प्रदानम् of महीभुज here by the Varttika "क्रियायद्वयमपि कर्तव्यम्।" He that enjoys मही naturally feels the loss of मही—loss of the object of enjoyment is always felt keenly by the enjoyer. Hence it seems भुज should be taken here in the sense to enjoy in preference to the sense 'to protect'. The derivation is then better given as मही भुङ्क्ते इति मही + भुज + क्तिप् कर्तरि।

3. जिताम्—जि + क्त कर्मणि स्त्रिषाम् = जिता conquered ताम्।

Qual. महीम्।

4. सपत्नी—सपत्न, enemy, is a primitive word (अव्युत्पन्न), or some derive it with अ added to सपत्नी in the sense of 'like'. सपत्नीव इति सपत्नी + अ = सपत्नः। The Kaaika says "सपत्नशब्दः शत्रुपर्यायः शब्दान्तरम् अव्युत्पन्नमेव। सपत्नीशब्दात् अपरे अकारनिवाचे निपातयन्ति"। अनुक्ते कर्तरि इया।

5. निवेदयिष्यतः—नि + विद् + णिच् लट् स्थाने शब्द = निवेदयिष्यत् about to report तस्य। Qual. तस्य। The शब्द in लट् is here guided by "लटः सदा"—सत् (i.e., शब्द and शानच्) are added to roots in लट्।

6. विव्यधे—व्यध + लिट् प कर्तरि। Trembled. [ व्यधने, अव्यधिट् ] Nom. is मनः।

7. हि—Malli. takes it हेतौ meaning 'because' यच्चात् । Or हि is अवधारणे meaning certainty. "हि हेतविवधारणे" इत्यमरः ॥

8. प्रवक्तुम्—प्र + वच् + तुमुम् = प्रवक्तुम् to speak.

9. इच्छन्ति—इष् + लट् णिन्ति । [ ऐच्छत्, ऐषीत् ] । Nom. is हितैषिणः ।

10. सृष्ट्वा—An अव्यय meaning falsehood, Adj. Qual. प्रियम् ।

11. हितैषिणः—हित is good ; welfare, हितमिच्छन्तीति हित + इष् + णिनि कर्त्तरि ताच्छीत्ये ( habit ) = हितैषिणः । The णिनि is by "सव्यजाती णिनिः ताच्छीली"—णिनि is added to roots having a सुबन्त word as उपपद and denoting habit but not implying जाति ।

12. Remark—For "नहि प्रियं प्रवक्तुमिच्छन्ति सृष्ट्वा हितैषिणः" See also under Sl. 4.

13. Voice—...ममसा विव्यथे । हितैषिणिः इष्यति ।

3. *He began with king's permission.*

द्विषां विधाताय विधातुमिच्छतो

रहस्यनुज्ञामधिगम्य भूभृतः । ।

स सौष्ट्वौदार्यविशेषशालिनीं

विनिश्चितार्थमिति वाचमाददे ॥३॥

*Prak.*—स रहसि वाचम् आददे [ He spoke thus when alone with the king]. Did he not wait for the king's permission to speak ?—भूभृतः अनुज्ञाम् अधिगम्य आददे [ Yes, he first got permission and then spoke ]. Kings are tardy in giving permission—द्विषां विधाताय विधातुम् इच्छतः भूभृतः [ True ; but in this case, the king himself was burning with impatience to listen, because he was anxious to take steps for the suppression of his enemies, and that depended wholly on the nature of the report ]. But

the drawing up of a report requires considerable skill—সীতবী-  
দার্য্যবিশেষশালিনী বাচম্ আদদে [ Yes ; the report the forester made  
was clothed in elegant language and breathed noble senti-  
ments]. But in the report at the present moment these two  
are immaterial ; it is the correctness of the facts reported that  
matters—বিনিষিতার্থা বাচম্ আদদে [ Certainly the facts were care-  
fully ascertained by the forester and he based his report on  
those facts].

*Prose and Syn.*—রহসি ( একান্তে ) স হিবাম্ ( শ্রদ্ধাম্ ) বিধাতাষ  
( চম্ভেদায ) বিধাতুম্ রহতঃ ( ব্যাপার করুকামস্য ) ভূধতঃ ( মনোপালস্য )  
অনুজ্ঞাম্ ( অনুমতিম্ ) অধিগম্য ( প্রাপ্য ) সীতবীদার্য্যবিশেষশালিনীম্ ( সীতবেন  
শব্দবৈচিত্রেণ বীদার্য্যেণ অর্থসম্পত্ত্যা চ বিশেষেণ অতিশয়েন শালতে, শোভতে যা তা ;  
শব্দার্থবৈচিত্র্যবতীম্ ) বিনিষিতার্থাম্ ( প্রমাণনিরূপিতবিষয়াম্ ) ইতি (এতৎ) বাচম্  
( বাক্যম্ ) আদদে ( ভবাচ ) । Or place রহসি before ইতি ।

*Eng.*—Having got in private the premission of the king  
who was eager to arrange for the destruction of his enemies,  
he made this speech particularly brilliant in purity ( of com-  
position ) and nobleness ( of thought ) and teeming with well-  
ascertained facts.

*Beng.*—রাজা অগ্নিগণের বিনাশের উপায় উদ্ভাবনে উৎসুক ছিলেন । কিরাত  
নিজনে তাঁহার আদেশ লইয়া নির্দোষ শকবিশ্বাসে ও উচ্চভাবে বিশেষরূপে ভূষিত  
এবং প্রমাণ দ্বারা নির্ণীত বৃত্তান্তের অবলম্বনে এই বাক্য বলিলেন ।

*Expl.*—Yudhisthira was burning with impatience to listen  
to the forester's story. He was anxious to take steps for the  
suppression of his enemies and the nature of those steps de-  
pended mainly on the report he was now about to receive.  
The report was clothed in elegant language, breathed noble  
sentiments and was full of facts carefully ascertained. It was  
as below.

*Malli.*—तथापि प्रियादे रात्रि कटुनिष्टुरोक्तिर्न युक्ता इत्याशङ्क्य स्वाभ्यनुज्ञायां न दुष्यतीति आशयेनाह, द्विषामिति । ‘रहसि’ एकान्ते ‘स वनेचरः’ ‘द्विषां’ शत्रूणाम् [ कर्मणि षष्ठी ] ‘विघाताय’ द्विषः विद्वन्नुमित्यर्थः [ “तुमर्थाच्च भाववचनात्” इति ४र्थो । “भाववचनाच्च” इति तुमर्थे चञ्प्रत्ययः । अत्र तादर्थ्ये चटुष्यामपि न दोषः । तथापि प्रयोगवैचित्र्यविशेषस्य अपि अलङ्कारत्वात् एवं व्याचक्षते ] “निघातु” व्यापार कर्तुम् ‘इच्छतः’ [ “समानकर्तुर्बहु तुमुन्” ] द्विषो विद्वन्तुम् उदयुक्तज्ञानस्य ( ? उदयोदयमाश्रयः ) ४ इत्यर्थः । अतएव ‘भूयतः’ युधिष्ठिरस्य ‘अनुज्ञानधिमन्य’ प्राप्य सुष्टु भावः “सौष्ठवः शब्दसामर्थ्या [ सुष्टुशब्दात् अव्ययात् उदगावादित्वात् अत्र प्रत्ययः ] उदारस्य भावः ‘सौदार्यम् अर्थसम्पत्तिः । तयोः इन्दुः । सौष्टवीसौदार्य [ अत्र सौदार्यशब्दस्य अजायदन्तत्वे अपि ‘लक्षणेहेतोः क्रियाया’ इत्यत्र अल्पस्वरस्यापि हेतुपदस्य पूर्वनिपातम् अङ्गवन्ता स्वङ्गता एव पूर्वनिपातशस्त्रस्य अनित्यत्वज्ञापनात् न पूर्वनिपातः । उक्तञ्च काशिकायाम् “अयमेव “लक्षणेहेतो” रिति निर्देशः पूर्वनिपातव्यभिचारचिह्नम्” इति ७ । ते एव विशेषः, तयोर्वा विशेषः, तेन ‘शालते शोभते इति ‘सौष्टवीसौदार्यविशेषशालनी’ ताम्, [ ताच्छीत्ये णिनिः ] ‘विनिश्चितायां’ विशेषतः प्रमाणतो निर्णोतायां इति बल्यमात्र-रूपां ‘वाचमाददे’ स्वीकृतवान् उवाच इत्यर्थः ॥ १ ॥

#### Notes on Malli.

1. तथापि etc.—Apprehending the criticism that in the matter of the king who deserved sweet words, a harsh and bitter speech was out of place, the poet says द्विषाम् etc.—meaning that the same was not unbecoming if with the king’s approval. 2. तुमर्थात् etc.—In विघाताय there is चञ् भावे in the sense of तुमुन् by “भाववचनाच्च” and the ४र्थो comes in by the rule “तुमर्थाच्च भाववचनात्” ( See *Charcha* ). There is no harm in तादर्थ्ये ४र्थो also. Still it is explained differently for variety of uses too is an embellishment. 3. समान etc.—तुमुन् is used when it

has the same nominative with the finite verb. 4 उद्युक्त etc. —Here all have उद्युक्तज्ञानस्य which is meaningless. It is very likely a copyists' slip for उद्युक्त्यनास्य । The meaning then is —of one who was about to exert to kill his enemies, 5 अत्र etc.—Here the word औदार्य begins with a vowel and ends in a short अ, so it ought to have been placed first in the हन्द् compound औष्ठौदार्य by the rule “अच्चादहन्” । But as Panini himself, the maker of the Sūtras, violates his पूर्वनिपातमात्र by not placing first the word हेतु in the हन्द् compound अचचहेतोः [ in the Sūtra “अचचहेतोः क्रियायाः,” हेतु should lead by the rule “अस्यात्तरम्”—that which has fewer vowel leads in a हन्द् ] we conclude that the rules guiding पूर्वनिपात are not obligatory. Thus the Kasika says—‘This very compound अचचहेतोः is an indication of the non-obligatory character of पूर्वनिपात’ ।

#### Charcha

1. द्विषाम्—द्विषन्ति इति द्विष् + क्तिप् कर्तरि = द्विष्. enemies, तेषाम् । अद्ध्योगात् कर्मणि बहो । The क्त is the चच् in विघाताय ।

‘2. विघाताय—विहन्तुमिति वि + हन् + चच् भावे = विघात destruction. The चच् is by the rule “भावेवचनाय”—चच् is added to roots in the भाववाच्य in the sense of तुमुन् । Then there is षर्त्तु in विघाताय by the rule “तुमर्थाच्च भावेवचनात्”—A word formed with चच् भावे by “भाववचनाय” and having meaning like that of तुमुन् takes षर्त्तु । Malli, also suggests तादर्थ्यं षर्त्तु here But when a special rule applies, तादर्थ्यं षर्त्तु ( a general varttika) should be avoided otherwise every case of “तुमर्थाच्च—” comes under तादर्थ्यं षर्त्तु and the Sūtra becomes useless.

3. विधातुम्—वि + धा + तुम्भन् भावे । This is an intransitive use. Malli renders it as व्यापारं कर्तुम् to exert.

4. इच्छतः—इष् + श्छ = इच्छत् wishing । तस्य । Qual. भूषतः ।

5. रहसि—रसन्ते अस्मिन् इति रस + अस्मन्—रहस् secrecy ; निर्जनम् । The base is in the neuter like पयस् । तस्मिन् ; रहसि in private. Malli connects it with अधिगम्य—meaning he took the king's premission in private ; but taking premission to relate facts does not require privacy, though the report has to be made privately. So it is better to connect रहसि with आददे । Also see sl. 26 where Yudhisthira breaks the news to Draupadi and his brothers, showing that the forester reported the matter to him secretly.

6. अनुज्ञान्—अनु + ज्ञा + ञ् भावे = अनुज्ञा permission ; तान् । कर्त्तुं of अधिगम्य ।

7. अधिगम्य—अधि + गम + क्त्वा अधिगम्य having got. The alternative form is प्रधिगम्य । Cf. “अधिगम्य जगत्पथीश्वरादयः—” *Naishada*.

8. भूषतः—भुव विभर्त्तति भु + ष + क्तिप् कर्त्तरि = भूषत a king. तस्य । वष्टी शेषे । Or भूषतः is अपादने प्रसी, the construction being सः अनुज्ञां भूषतः अधिगम्य—he having got permission from the king.

9. सौष्टव etc.—सुष्टु means good (an अव्यय) । तस्य भावः इति सुष्टु + अच्—सौष्टवम् elegance. उदार is महत् । तस्य भावः उदार + अच्—सौष्टव्यम् greatness. The greatness lies in sentiment. वि + शिष + अच् भावे = विशेष excess or excellence. सौष्टवश्च सौष्टव्यश्च, सौष्टवौदाय्यं, इतरेतरवन्दः । The पूर्वनिपात is not obligatory ( See notes on Malli ). Also cf. “सौचनान्धरकृतान्धरान्धराणां” etc. तयोः विशेषः सौष्टवौदाय्यं विशेषः excellence of elegance in style and nobleness of sentiment. तेन आकृते शोभते

इति सौष्टवीदार्यविशेष + ब्राह्म + चिनि कर्त्तरि ( ताज्जोत्थे ) + ऊप् स्त्रियाम् =  
सौष्टवीदार्यविशेषब्राह्मिनी resplendent in excellence of etc. ताम् ।  
Qual. वाचम् ।

10. विनिश्चितार्थम्—निश्चित is certain, विशेषण निश्चितः विनिश्चितः,  
प्रादिबत्, perfectly certain. विनिश्चितः अर्थः यस्याः साः, बहु— । ताम् ।  
Qual. वाचम् । Here अर्थे means वस्तु the subject-matter ; and  
विनिश्चितार्थम् implies that the subject matter was well-ascertained.  
If अर्थे here meant अभिधेय then there would be tautology, for अभिधेय  
is already referred to by the word सौष्टवी meaning अर्थसम्पत् as distinguished from  
शब्दसम्पत् expressed by the word सौष्टव ।

11. इति—Refers to the following speech. An अव्यय । Here,  
qualifies वाचम् ।

12. आददे—आङ् + दा + लिट् ए = आददे said. [ ददाति दत्ते, अददात्  
—अदत्त, अदात्—अदित, दास्यति—ते ] । The आत्मनेपद is here by “आङी  
दीऽनास्यविहरणे—The root दा preceded by आङ् takes आत्मनेपद  
when not meaning opening of the mouth. Nom. is सः । The  
obj. is वाचम् । Comp.—आददे in our Rag. I sl. 18, also in sl. 2 XIV.

13. Voice—तेन.....ब्राह्मिनी विनिश्चितार्था वाक् आददे ।

4. Pardon Sire if news bad, I cannot deceive.

क्रियासु युक्तैर्नृप चारचक्षुषो ऽ

न वञ्चनीयाः प्रभवोऽनुजीविभिः ।

अतोऽहं हि क्षन्तुमसाधु साधु वा

॥ हितं मनोहारि च दुर्लभं वचः ॥ ४ ॥

Prak.—हे नृप, अनुजीविभिः प्रभवो न वञ्चनीयाः [ Dependents must  
not deceive or mislead their masters ]. That would be bad



indeed—ক্রিয়াসু যুক্ত: অনুজীবিন: [ It is bad speaking generally, but worse in the case of men employed on special mission ]. But on the other hand masters, too should not allow themselves to be misled—প্রমথ: আরম্ভত্ব: [ They cannot help it. Masters see things through the eyes of their emissaries ; and if these people try to deceive, the masters are helpless in the matter ]. Well what is the use of all this introduction—অত: অস্বাভু স্ভাভু বা অনুম্ অর্হসি [ I say all this to crave indulgence in what I am going to say, be it agreeable or disagreeable ]. Why not avoid the disagreeable ?—হিতং মনোহরি অ বথ: দুর্ভলম্ [ The agreeable may not be wholesome in the long run. But it is rare for the pleasant to prove beneficial also ].

*Prose and Syn.*—ই বৃথ ( নরনাথ ) ক্রিয়াসু যুক্ত: ( করণীয়েষু স্বাপারিত: ) অনুজীবিন: ( মূল্য: ) আরম্ভত্ব: ( আরা: অর্হসি যিযা তে সরলীচনা: ) প্রমথ: ( স্তানিন: ) ন বস্তুনোয়া: ( ন প্রসারণীয়া: ) । অত: ( অজাত্ ) অস্বাভু ( অপ্রিয়ম্ ) স্ভাভু ( প্রিয়ম্ ) বা ( অপি ) অনুম্ ( সৌহৃদ্যম্ ) অর্হসি ( যুক্ত্যসি ) । হিতম্ ( যজ্ঞম্ ) মনোহরি ( দ্রিয়ম্ ) অ বথ: ( বাক্যম্ ) দুর্ভলম্ ( দুশ্চাযম্ ) ।

*Eng.*—Masters with spies for eyes are not, O King, to be misled by dependents detailed on special duties. So it behoves you to tolerate the agreeable as well as the disagreeable ( Or—whether agreeable or disagreeable ). A salutary yet pleasant advice is rare.

*Beng.*—রাজন্, চারগণই প্রভূগণের চক্ষু । কার্যবিশেষে নিযুক্ত হইয়া প্রভূগণকে প্রভাষণ করা কিছুতেই তাহাদের উচিত নয় । অতএব প্রিয় হউক আব অপ্রিয় হউক, আমার কথা ক্রমার বোধ্য ; হিত অথচ মনোরম বাক্য অতি দুর্লভ ।

*Expl.*—It is not possible for a king to see all state-affairs himself. He gathers information through emissaries. Hence

for the welfare of the king and his kingdom the emissaries should be truthful. The forester knew this and was going to report correctly. He also knew that the facts being unpleasant his words would sound somewhat bitter to his master. He therefore craves indulgence for his speech. Says he—Forgive me, Master, for my bitter words, they are wholesome ; and what is wholesome is as a rule not pleasant.

*Malli.*—प्रथमं तावत् अप्रियनिवेदकम् आत्मानं प्रति अचीम याचते क्रिया-  
स्थितिः१ । ‘हे वृष’, ‘क्रियासु’ कृष्यवस्तुषु ‘युक्तेः’ नियुक्तेः ‘अनुजीविभिः’ भृत्यैः  
चारादिभिरित्यर्थः । चरन्तीति चराः [पचाद्यच्] । ते एव चाराः [चरेः  
पचाद्यजन्तात् प्रज्ञादित्यात् अष् प्रत्ययः२] । ते एव चक्षुर्येषां ते चारचक्षुषः  
[“स्वपरमन्त्रकक्षार्याकार्यविशोकने चाराचक्षुषि चित्तिपतीनाम्” इति नीति  
वाक्याच्छते (?) स्वतम्] । तदुक्तम्—“गावः पश्यन्ति गन्धेन वेदैः पश्यन्ति पण्डिताः ।  
चरैः पश्यन्ति राजानः चक्षुर्भ्यामितरे जनाः ॥” इति३ । ‘प्रभवः’ निगृह्णानुग्रहसमर्था  
स्वामिनी ‘न वक्षन्तीयाः’ न प्रतारनीयाः, सत्यमेव वक्षन्त्या इत्यर्थः । चारापचारे  
चक्षुरपचारवत् राश्यां पदे पदे निपात इतिभावः४ । अतः अप्रताप्यत्वात् हेतोः  
‘चक्षुषु’ अप्रियं ‘साधु प्रियं वा मदुक्तमिति शेषः । वा शब्दोऽप्यर्थे । ‘चक्षुः’ सोढुं,  
‘चक्षुषि’ । कुतः—‘हितं मनोहारि’ प्रिय ‘वचः दुर्लभम्’ । अतः मदचोऽपि हितत्वात्  
अप्रियमपि अनव्यम् इत्यर्थः५ ॥

### Notes on Malli

1. प्रथमम् etc.—At the outset he craves indulgence with regard to his own self, the reporter of the disagreeable. 2. चरेः etc.—चर is from the root चर with अच् of the पचादि class attached. It is of the प्रज्ञादि class, hence takes अष् (कार्थे) । 3. स्वपर etc.—The Nitivakyamrita says, that in judging what is proper and what is improper in one’s own and enemy’s kingdom, the emissaries are the eyes of king. Elsewhere it is said—Cows

see by scent, the learned by knowledge kings by spies and ordinary people with eyes. [N.B.—इति नीतिवाक्यादौ, in Malli should better be इति नीतिवाक्यस्यम् । For Malli almost always quotes Lexicons etc. ending in प्रथमा । Similar remarks apply in other places where the name of the books etc. quoted is in the ३मी ।] 4. चाराप etc.—At the lapse of the spies, kings slip at every step as through lapse of eyes. 5. अतः etc.—So, my speech too should be tolerated for its agreeability though unpleasant.

### Charcha

1. क्रियासु—कृ + भावे श् स्त्रियाम् = क्रिया undertaking. तासु । अथि ३मी ।
2. युक्तैः—युज् + क्त कर्मणि = युक्ताः engaged । तैः । Qual, अनुजीविभिः ।
3. नृप—नृन् पाति इति नृ + पा + क्त कर्त्तरि = नृपः King. उपपदत— । तत्सम्बन्धी ।

4. चारचक्षुषः—चरन्तीति चर + चक्ष् कर्त्तरि पचादि = चराः spies । चराः एव इति चर + चक्ष् स्वार्थे प्रश्नादि = चाराः । See Malli. चाराः चक्षुषि येषां ते having spies for their eyes, बहु— । As kings see or manage affairs through information received from the spies, so those spies are his eyes. Qual. प्रभवः ।

5. वञ्चनीयाः—वञ्च + णिच् ( चुरादि ) + अनीयर् कर्मणि = वञ्चनीयाः to be deceived. Agrees with the उक्तकर्म—प्रभवः ।

6. प्रभवः—प्रभवन्तीति प्र + भू...ङ् कर्त्तरि—प्रभवः Lords. उक्ते कर्मणि १मा । The क्रिया is वञ्चनीयाः ।

7. अनुजीविभिः—अनुजीवितुं शीलनीयामिति अनु + जीव + णिनि कर्त्तरि तावन्हीति अनुजीविनः dependents. तैः । अनुक्ते कर्त्तरि ३या । By the rule “ज्ञानार्ता कर्त्तरि वा”, ज्ञान्य affixes allow वञ्ची optionally in their अनुक्त कर्ता—thus अनुजीविनाम् is the optional form.

8. अतः—एतद् + ऊहि ( ५मी ) + तस् अतः for this reason ; अज्ञानं हेतोः । The word is an अव्यय ।

9. चर्हेहि—चर्हे + चर्ह् हि = चर्हेहि you deserve [ चानर्हे, चार्होत् ] ।

10. चसाधु—साधु is agreeable. न साधु चसाधु disagreeable.  
नञ्त्तत्—। Adjective used substantively. कर्म of चानुम् ।

11. हितम्—Salutary. Qual. वचः ।

12. 'मनोहारो—मनो हर्तुं' शीलमस्य इति सनस् + ह + विणि कर्त्तरि  
साधोर्हि = मनोहारि agreeable, उपपद तत्—। Qual. वचः ।

13. दुर्लभम्—दुःखेन लभ्यते इति दुर + लभ् + लप् कर्मणि = दुर्लभम्, उप-  
पद तत्—। Qual. वचः—which is nom, to भवति understood.

14. Voice—युक्ता चतुर्जीविनः चारचण्डवः प्रभून् न वचयेयुः ।...चर्हति  
( लया ) । हितेन मनोहारिणा वचसा दुर्लभेन ( भूयते ) ।

15. Remarks—"हितं मनोहारि च दुर्लभं वचः"—this line and  
"न हि प्रियं"—( Sl. 2 ) reflect the sense of Maricha's remark—  
"चमित्रस्य च पथस्य वक्ता श्रोता च दुर्लभः"—in the Ramayana.

5. *Ministers should frankly report ; kings  
should patiently listen.*

स किंसखा साधु न शास्ति योऽधिपं  
हितान्न यः संशृणुते स किम्प्रभुः ।  
सदानुकूलेषु हि कुर्वते रतिं  
नृपेष्वमात्येषु च सर्वसम्पदः ॥५॥

*Prak.*—यः अधिपं साधु न शास्ति स किंसखा [ He who does not  
keep his master correctly informed is a bad advisor]. But  
masters may not always act upon the information received—  
यः हितान् न संशृणुते स किम्प्रभुः [That one is a bad master who does not  
listen to well-wisher]. What is the harm that results from all

this ?—अनुकूलेषु वृत्तेषु अमात्येषु च सर्वसम्पदः सदा रतिं कुर्वति हि [ You can judge of the harm by noting the advantages that follow otherwise. When kings and ministers act in unison, all-round prosperity in all departments prevails at all times in the kingdom. ] 5.

*Prose and Syn.*—यः अधिपम् (स्वामिनम्) साधु (उचितम्) न शशि (उपदिशति) स किंसखा (दुर्मन्त्री) । यः क्षितात् (आत्मजनात्) न संश्रयते (अकर्णयति) स क्षिप्रभुः (असत्स्वामी) । हि (यतः) वृत्तेषु (नरिन्द्रेषु) अमात्येषु च (मन्त्रिष्वपि) अनुकूलेषु (परस्परानुरक्तेषु सत्सु) सर्वसम्पदः (निखिल-समृद्धयः) सदा (नित्यम्) रतिम् (अनुरागम्) कुर्वति (दृढयति) ।

*English*—He is a bad friend who does not rightly advise his master ; that is a bad master who does not take advice from a well-wisher. Kings and ministers being concordant, all prosperity always hold revelry.

*Beng.*—यिनि राजाके उचित उपदेश ना येन তিনি মল বন্ধু। যিনি আমোদনের বাক্য শ্রবণ না করেন তিনি মল প্রভু। রাজগণ ও অমাত্যগণ পরস্পর অনুকূল হইলে সম্পদসমূহ সর্বদা প্রসন্ন থাকে।

*Expl.*—It is bad if the servant withholds good advice or if the master refuses to listen to or takes offence at such advice. Prosperity reigns in the kingdom when master and men act in unison. Thus it is my duty to report correctly and yours to listen patiently.

*Malli.*—तर्हि तुभ्योन्माव एव वरनित्याशङ्क्य आह स रतिः—‘वः’ सखा अमात्यादिः ‘अधिप’ ‘स्वामिनं साधु’ द्वितं ‘न शशि’ न उपदिशति [“दूषिष्याद्वि”]—इत्यादिना शासितुंकादिपाठात् द्विकर्मकत्वम् २] ‘स’ क्षितात्तुपदीष्टा कुक्षितः सखा ‘किंसखा’ दुर्मन्त्री इत्यर्थः [ “क्षिप्रः क्षेपे” इति समासान्तप्रतिषेधः ३] तथा ‘वः प्रभुः निप्रदातुयइसमर्थः स्वामी ‘क्षितात्’ आत्मजनान् क्षितोपदीष्टुः सकाशात् [ “आख्यातोप-योगी” इत्यपादानत्वात् पञ्चमी ४] ‘न संश्रयते’ न श्रयति द्विसमिति शेषः । [ “सन्तो

गम्यन्—” इत्यादिना संपूर्णात् श्रुतीतिरकर्मकत्वात् आत्मनेपदम् । अकर्मकत्वम्  
वैयर्थिकम् ५ ] ‘सः’ इतिमश्रुता प्रभुः किंभूतु कुन्सितस्त्राणी [ पूर्ववत् समासः ] ।  
सर्वथा सचिवेन वक्तव्यं श्रोतव्यञ्च स्वामिना । एवञ्च राजमन्त्रिणोः ऐकमत्यं स्यात्  
इत्यर्थः । ऐकमत्यस्य फलमाह, सदेति ६—‘हि’ यस्मात् ‘वृषेपु’ ‘स्वामिपु’ अमा सङ्-  
भवा ‘समात्माः’ तेषु च [ “अव्ययाख्यप्” ७ ] ‘अनुकूलिपु’ परस्परानुरक्तेषु सत्सु सर्व-  
सम्बन्धः ‘सदा इतिम्’ अनुरागं कुर्वन्ति, न जातु जहतीत्यर्थः ! अतो मया  
वक्तव्यं त्वया च श्रोतव्यमिति भावः [ अत्रैवं राजमन्त्रिणः किरातानुपदेशतदश्रवणेनिन्दा-  
स्वामर्थसिद्धेः ( ? सिद्धस्य ) ऐकमत्यस्यकारणस्य निर्दिष्टस्य सर्वसम्पत्सिद्धिरूप-  
कार्येण समर्थमात्र कार्येण कारणसमर्थनरूपः अर्थात्तरन्यासोऽप्यकारः । तदन्तम्—  
“स्वाम्याविशेषकार्यकारणभावाभ्यां निर्दिष्टकृत ( ? ) समर्थनमर्थात्तरन्यासः”  
इति ८ ] ॥ ५ ॥

#### Notes on Malli.

1. तर्हि etc.—Apprehending the rejoinder that silence is then preferable, he says च etc. 2. त्रुवि etc.—The root शास being mentioned in the दुहादि list, it is द्विकर्मक ; the Karika is—दुहि-याचिद्वि प्रहि भिषिषिजानुपयोगनिमित्तमपूर्वविधौ त्रुवि-शासिगुणेन च यत् सङ्गते तद्व्यतिर्तिताचरितं कविना ॥ ३. किमः etc.—The समासान् टच् here is prohibited by ‘किमः शेषे’ ( see *Charcha* ). 4. आख्याता etc.—Here the पञ्चमी is in the अपादान by the rule “आख्यातोपयोगे” ( see *Charcha* ). 5. समो etc.—The root सम + क्तु is here treated as अकर्मक and then takes the आत्मनेपद by the rule “समो गम्यन्—” ( see *Charcha* ). 5. सर्वथा etc.—The minister should advise and the king should listen. Then indeed there would be unanimity between them. The result of the unanimity is described by सदा etc. 7. अव्ययात् etc.—The affix is लप् by the rule “अव्ययात्—” । 8. अत्रैवम् etc.—Here the figure is अर्थात्तरन्यास is the shape of

supporting the cause by the effect. The cause here is stated to be the concord of princes and ministers, which again follows from the condemnation of the discord in the shape of ministers not advising what is salutary and kings not listening to what is salutary ; and the effect is the achievement of all prosperity. Thus it is said—An अर्घान्त्व्यास is that in which support is adduced to what is stated either from the relation that subsists between the particular and the general or from that between the cause and the effect [ Construe,—सामान्यविशेषभावेन भावाद्वा कार्यकारणभावेन भावाद्वा यत् निर्द्दष्टस्य साक्षादुक्तस्य समर्थनं कृतं सः अर्घान्त्व्यासः । कृत is rather awkwardly placed in the compound ].

### CHARCHA

1. किंसखा—कुतश्चितः सखा, किंसखा, कर्मधा—(नित्यतत्) a bad friend. The समास is guided by “किंक्षेपे”—The word किम् is compounded when censure is implied. The समासान् affix टच् is expected by the rule “राजाङ्गःसखिभ्यटच्”—the words राजन्, अङ्गन्, and सखि take the समासान् टच् in तत्पुरुष compounds. But it is here barred by the rule “किम् क्षेपे”—the समासान् is barred after the word किम् implying censure. Predicate to सः ।

2. साधु—The word is here used as a noun, साधु meaning हितम् good advice. समान्ये नपुंसकम् । It is the प्रधानकर्म of the verb शक्ति ।

3. शक्ति—शास् + कृट् ति = शक्ति advises. [ शशास, कृङ् अशात्, कृङ् अशियत् ], The root शास् is द्विकर्मक for it is listed in the दुष्ठादि class (See Notes on Malli), Here the direct object ( प्रधानकर्म ) is साधु and the indirect object ( नीत्यकर्म ) is अशियत् ।

4. अधिपम्—See Sl. 1. अधिपस्य ।

५. कृतात्—धा + क्त गणुं सकृत् भावे = कृतम् good ; कृतमसि अस्य इति कृत + अच् मत्वर्थीय—अयं आदि = कृत having good, i.e., good advice ; hence आतृजनः । तस्मात् । अपादाने इमी । The अपादान is here guided by the rule “आख्यातोपयोगे”—The speaker becomes अपादान when earning of knowledge according to law is implied.

6. समृणुते—सम् + णु + लट् ते = संमृणुते hear. The root णु is सकर्मक । But it is made अकर्मक by supressing the कर्म by the dictum—“प्रसङ्गे रविबन्धतः कर्णोऽकर्मिका क्रिया” ( See Sl. 1 ). For the आत्मनेपद, See Notes on Malli. The reference to “समी—” is misleading though in accordance with the Kasika. The भाष्य has णु in the Varttika “अस्मिन्नुद्दिष्टिष्व” । The author of the Kasika incorporates the Varttika with the rule which is merely ‘समी गन्धश्चिन्माम्’ ( the roots गम् and च्, when अकर्मक and preceded by सम् take आत्मनेपद ) । Nom. वः—which is correlative of वः ।

७. किम्यसुः—कुतश्चितः प्रसुः, किम्यसुः, a bad master—कर्मधा—See Note 1. above.

8. सदा—सर्वस्मिन् काले इति सर्वं + क्ति + दा स्थाये । An अव्यय । अधि ७मी ।

9. अनुकूलेषु—कूलम् अनुगताः अनुकूलाः—Favourable. प्रादितत् । तेषु । Qual. कृषेव् and अमात्येषु ।

10. कुर्वते—कृ + लट् चते । The आत्मनेपद is here by the rule “कारितजितः कर्त्तृभिर्प्राये क्रियाफले”—कृतिन् and कृत् roots take the आत्मनेपद when the fruit of क्रिया benefits the agent. Here इति benefits the agent. Nom. सर्वसम्पदः ।

11. रतिम्—रम् + क्तिन् भावे = रति revelry. ताम् । Obj. of कुर्वते ।



.12/ अमात्येषु—अमा is an अव्यय meaning सह । अमा सह अवाः इति अमा + त्वप् अमात्याः । तेषु । भावे ङी । वृषेषु is also भावे ङी ।

13. सर्वसम्पदः—सर्वाः सम्पदः सर्वसम्पदः all fortune, कर्मणा—। Nom. to कर्मणे । सम्पद्यन्ते इति सप्त + पद + क्तिप् भावे—सम्पदः fortune.

*Voice*—येन अधिपः साधु न शिष्यते तेन किंसखिना ( भूयते ) । येन न संयुयते तेन किमभूषा ( भूयते ) । सम्पद्भिः रतिः क्रियते । Here अप्रधानकर्म अधिपः becomes उक्त by the dictum 'दुष्टादिः अप्रधाने' ।

6. *My success in due to your majesty,*

निसर्गदुर्बोधमबोधविकल्पाः

क भूपतीनां चरितं क जन्तवः ।

तवानुभावोऽयमवेदि यन्मया

निगूढतत्त्वं नयवत्सं विद्विषाम् ॥ ६ ॥

*Prah*—अयं तव अनुभावः [ This is the result of your majesty alone ]. Which do you mean ?—विद्विषां निगूढतत्त्वं नयवत्सं मया अबोधि इति यत् [ The fact that I succeeded in divining the well-guarded course of the enemies' policy reflects no credit on me, but is the result of your majesty alone ]. Why do you think so ?—भूपतीनां चरितं क जन्तवः क [ Movements of kings are utterly incomprehensible to ordinary people ]. How is that ?—निसर्गदुर्बोधं चरितम्, अबोधविकल्पाः जन्तवः [ One is inscrutable by nature and the other weak through lack of intelligence ]. 6.

*Prose and Syn.*—निसर्गदुर्बोधम् ( निसर्गेण प्रकृत्या दुर्बोधं दुर्घटं प्रकृति-जम्भीरम् ) भूपतीनाम् ( महीपालानाम् ) चरितम् ( इत्यम् ) क ( कुत ) अबोधविकल्पाः ( अबोधेन बोधाभावेन विकल्पाः विकल्पाः अविवेकविमूढाः ) जन्तवः क ( प्राकृतजनाः

ज्ञम्) । निगुडतत्त्वं ( निगुडं संज्ञितं तत्त्वं स्वरूपं यस्य तत् नष्टतत्त्वरूपम् )  
विद्विषाम् ( विपूषाम् ) नयवत् ( नीतिमान् ) यत् मया अवेदि ( ज्ञातम् ) अयं तव  
अनुभावः ( महिमा ) ।

*Eng.*—Where are the naturally incomprehensible move-  
ments of kings and where are ordinary people helpless through  
lack of intelligence ? The credit is yours that the well-con-  
cealed course of the enemies' policy was known by me.

*Beng.*—बतावतः दुर्जेर राजादिगेर चरित्रहे वा कोथार, आर आभावेर आर  
अज्ञानाक अज्ञानहे वा कोथार ? अत्रदिगेर उष्ट नीतिमार्ग ये आनि जानिगहि,  
ताहा आपनारहे माहात्म्य ।

*Expl.*—The foreign policy of king or ministers is a riddle  
to people of ordinary intelligence. The forester was a shrewd  
observer. He correctly guessed Duryodhana's course of  
action, but out of modesty now says that he knew all  
through Yudhisthira's majesty only.

*Malli.*—सम्प्रति स्नाहृद्वा' परिहरति, निसर्गेति, 1—'निसर्गदुर्बोध' स्नाह-  
दुर्बोधम् [ "इवदुः—इत्यादिना स्नाहप्रत्ययः 2 ] 'भूपतीनां चरितं ज्ञा अवीचवित्तावाः,  
अज्ञानोद्धता 'जलवः' साहस्यः पानरजना इत्यर्थः 'क' अपि । नोभयं सङ्कटते  
इत्यर्थः 0 । तथापि "निगुडतत्त्वं" संज्ञतथाचार्यं 'विद्विषां नयवत्' वाङ्गुलप्रयोगः  
[ "सन्निविष्टयानानि संख्याप्याहममेव च द्वेयीभावस्य विज्ञेयाः षड्गुणा नीतिवेदि-  
नान्' इत्यादिरूपः 4 ] 'यत् मया अवेदि' ज्ञातमिति यावत् [ विदिः कर्मणि लुङ् ]  
'अज्ञम्' इह वेदनमित्यर्थः [ विधेयप्राधान्यात् पुल्लिङ्गनिर्देशः ] 'तव अनुभावः'  
ज्ञानचर्याम् । अनुगतः भावः राज्ञां प्रकटभावः इति [ अजन्तेन प्रादिसमासः । न  
तु पुंलुङात् अज्प्रत्ययः ! "अथीसुवोऽनुपसर्गे" इत्यनुपसर्गात् भवतेर्धातोर्चञ्  
विधानात् अतएव काश्चिकायाम् 'अथ' प्रभावो राज्ञां, प्रकटभाव इति प्रादि-  
कमाहः' इति 5 ] दोषपरिहारी सन्त्यन् शालीनं विज्ञापयामि । न तु उवा कथं कठोरं  
प्रत्ययानि इत्यर्थः 6 ॥ ६ ॥

## Notes on Malli.

1. सम्प्रति etc.—No v he eschews egotism by निवर्त्तते etc. 2. ईषत etc.—The affix कृल् comes in by 'ईषद्दुः—' ( See Charcha). 3. नीमयं etc.—The sense is—These two do not harmonise ( co-exist ), 4. षाड्गुण्य etc.—The application of the six means which are ( i ) सन्धि peace ( ii ) विग्रह war ( iii ) यात्रा march ( iv ) संध्या—alliance ( v ) आसन्न—armed neutrality (vi) द्वेषीभाव—duplicity intriguing with each of two mutually hostile powers ; or—it means divisions of armies (see Manu VII) 6. वृत्तमेव etc.—First there is वृत् after सू ; then by प्रादिसमास we get अनुभाव । We cannot attach वृत् to the root preceded by the उपसर्ग अनु for the Sutra “विधी—” allows वृत् only when there is no उपसर्ग (See Charcha). Hence the Kasika says “How प्रभाव is formed ? It is formed by प्रादिसमास—as प्रकृतो भावः” । 6. होष etc.—Knowing indeed what the disqualification is and how to avoid it, I will report ; surely I shall not rave and hurt the ear for nothing.

N. B.—The होष here is the किंसखित्व through withholding from the king the real state of affairs merely because it is unpleasant ( as explained in sl. 5 ). परिश्रियते अनेन इति परि + हृ + वृत् करणे परिहारः that with which to avoid, i.e, the remedy for the होष । This of course is 'a correct report.' I know that an incorrect report is harmful, so I am going to make a correct report. Here an important question arises—suppose I listen patiently to your unpleasant report to avoid किंसखित्व होष in me ( as explained in sl. 5 ) ; how am I to know, an ordinary individual

as you are, you have not been misled by appearances and are not now about to inflict on me as correct a report that is really false ? To this sl. 6 supplies the answer. My knowledge does credit to me, it is entirely the result of तव प्रभावः । Hence the facts are bound to be true and therefore my report will not be ह्या कथं कठोर । This is—says Malli the object (इत्याशयः) of sl. 6.

### Charcha

1. निसर्ग etc.—निसृज्यते इति नि + सृज् + चञ् भावे निसर्गः nature. दुःखेन बुध्यते इति दुर् + बुध् + खल् कर्मणि दुर्वोधम् inscrutable. खल् is attached by the rule “ईषददुःसुपु क्ख्वाक्ख्वायेषु खल्” खल् is attached to roots when preceded by ईषत्, दुर् or सु as उपपद and meaning either difficulty or non-difficulty. निसर्गेन दुर्वोधं निसर्गदुर्वोधम् । इयं तत्—or सुपसुपा । Qual. चरितम् ।

2. अबोध etc.—बुध् + चञ् करणे बोधः knowledge or perception. न बोधः अबोधः नञ्त्तत्— । Here नञ् is अभावार्थः । Compoundable नञ् has six different senses—“तत्तन्माहृश्यमभावश्च तदन्यत्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञ्चर्चाः षट् प्रकरोतिताः ॥ [ तत्सादृश्य likeness, as in अत्रास्त्रम् । अभाव absense as in अशक्ति । तदन्यत्वं=exclusion as in अविद्वान् । तदल्पता scarcity as in अबोधः । अप्राशस्त्यं deprecation, as in अपस्थितः । विरोध—opposition as in असुरः । ] ॥ क्लृप् power. विक्लवः=विगतः क्लृप्ः अक्ष powerless, बहु— । अबोधेन विक्लवाः अबोधविक्लवाः, powerless through non-perception. इया तत् or सुपसुपा, Qual. जनकः ।

3. भूपतीनाम्—पातोति पा + णटि कर्त्तरि पति lord, भुवः पतयः भूपतयः, इतत्— । The word भूपति is declined like मुनि by the rule “पतिः खनाम एव”—पति final in a Samasa is declined like ordinary कर्त्तृनाम् masculine bases. तेषां । शेषे ६ हो ।

4. क चरितम् ( भवति ), क जन्तवः ( भवन्ति )—the two repeated क here show the incongruity of the two statements. Cf. “क सूर्य-प्रभवो, ईशः क वायुविषया मतिः” where Malli, says “हो कस्यो मद्दन्तं सूचयतः” । Here also he says “नोभयं सङ्कटते इष्यथः” । There is a gulf of difference between the two. In other words, ordinary people are powerless to fathom the inner nature of kings.

5. अनुभावः—भवन्मिति भू + चञ् भावे = भावः meaning अवस्था । अनुगतः भावः अनुभावः, प्रादितत्—, majesty, सामर्थ्य । Here अनु is not an उपसर्ग of भू । We cannot derive अनुभाव as अनु + भू + चञ्, such a course being prohibited by the rule “त्रिषोभुवोऽनुपसर्गे”—the roots त्रि, नो and भू take चञ् only when not preceded by an उपसर्ग । Bhatloji also says “कथं प्रभावो राश इति । प्रकटो भाव इति प्रादिसमासः” । Nom. to भवति understood.

6. अयम्—Qual. अनुभावः । अनुभाव is विधेय here and the विधेय being प्रधान, here we get masculine in अयम् । See also Malli’ “विधेयप्राधान्यात् पुंलिङ्गनिर्देशः” ।

7. अवेदि—विद ( ज्ञाने ) अदादि + कर्मणि लुङ् त = अविद + चिण् + त = अविद + चिण् = अवेदि । चिण् here comes in by “चिण्भावकर्मणोः”—Inभाव and कर्मणाञ्च, चिण् is attached to roots in लुङ् त । Then त after चिण् disappears by the rule “चिणो लुक्” । [ वेति-वेद, विवेद, वेदिष्यति, विसु-विदाहरोत्, लङ् अवेत्, अवेदीत् ] ।

8. निगूढतत्त्वम्—नि + गुह् + क्त कर्मणि = निगूढम् hidden. तत्त्व is essence. निगूढं तत्त्वं यस्य तत् निगूढतत्त्वम् whose essence is well guarded, बहु— । Qual. नयवत् ।

9. नयवत्—वत्, न् is way. नीयते अनेन इति नो + अच बाहुलकात् = नयः polity. चञ् is the proper affix here by “त्रिषो भुवो—” ( see

Note 5). But अच् is attached irregularly. Thus Bhattoji says “कचं राज्ञो नय इति । बाहुल्यकाम्” । नयस्य कर्त्तुं नयवत्त्वं the course of polity, इतत्— । नयवत्त्वं here refers to the six lines of policy, viz., वीचि, विग्रह, दान, आश्रय, आसन and वेश्मभाव (Also see our notes on Malli ). उक्ते कर्मणि रत्ना । Construe—मया नयवत्त्वं अवेदि ।

10. विहितान्—for deriv. of हिव् see sl. 3. विशेषेण द्विषः विद्विषः, सुपसुपा । शिवे इष्टौ । The connection being with नयवत्त्वं ।

11. Voice.—दुर्वोधेन चरितेन क्व ( भूयते ), अवोधविज्ञानेः जन्तुभिः क्व ( भूयते ) । अनेन अनुभावेन ( भूयते ) यदङ्गं नयवत्त्वं अवेदिषम् ।

12. *Parallel passage*—

सिध्यन्ति कर्मसु मङ्गलस्यपि यन्निबोध्याः

सच्चावनायुचमवेदि तनीचराचाम्”—Sak. vii.

13. *Purport*.—For the object of this verse see notes on Malli's दीवपरिहारौ etc.

7. *In fear of you Duryyodhana is trying to retain the ill-acquired kingdom by polity.*

विशङ्कमानो भवतः पराभवं

नृपासनस्थोऽपि वनाधिवासिनः ।

दुरोदरच्छाजितां समीहते

नयेन जेतुं जगतीं सुयोधनः ॥ ७ ॥

*Prak.*—सुयोधनः जगतीं जेतुं समीहते [ Suyodhana (दुर्योधन) is now trying to win the world]. But I have already lost the world to him—दुरोदरच्छाजितां नयेन जेतुम् [ You were cheated out of it at dice. Naturally the people would side with you and resent his

intrusion ; so to win over the people he is adopting policies that would really conquer the world for him ]. But does he think I would try to regain my kingdom—भवतः पराजयं विशङ्मानः सुयोधनः [ Surely he is apprehending defeat from you in the near future ]. Preposterous ! I am wandering in the wilderness and he is the lord of the earth !—दृपदसन्तः अपि वनाधिवासिनः भवतः विशङ्मानः [ He knows your worth ; hence even though apparently secure on his throne he can never free himself of misgivings though you are now a sojourner in the woods ]

Prose.—सुयोधनः ( दुर्योधनः ) . दृपदसन्तः ( दृपद आसनी तिष्ठति यः तादृशः राजपीठस्थितः ) अपि वनाधिवासिनः ( वनम् अधिवसति वनाजान्, ज्ञान-मिश्रताम् ) भवतः ( त्वतः ) पराभवम् विशङ्मानः ( उत्प्रेम्भमाद्यः सन् ) दुरोध-रज्यजिताम् ( दुरोधस्य दूतस्य हृद्यता हृद्यता जितां ज्ञात्वा, कपटपाशकायताम् ) जगतीम् ( मङ्गीम् ) नयेन ( नीत्या ) जितुम् ( वशीकर्तुम् ) मनोहते ( जानवते ) ।

Eng.—Suyodhana, though seated on the royal throne, apprehending defeat from you who are living in the forest, is trying to win over by policy the world acquired by him through trick at dice.

Beng—দুর্যোধন রাজার আসনে উপবিষ্ট, আর আপনি বনবাসী ; তথাপি তাঁহার ভয় পাছে আপনি তাঁহাকে জয় করেন । এই জন্য পাশার ছলে যে রাজ্য তিনি হরণ করিয়াছেন তাহা নীতির কোশলে নিজের বশে আনিতে চেষ্টা করিতেছেন ।

Expl.—Duryodhana is in possession of your throne and you are a wanderer in the wilderness. But he is afraid of you. He thinks some day you might challenge him and wrest back your kingdom from him. To guard against such a contingency he, by conciliatory measures, is trying to make people forget

the past—the infamous trick by which you were robbed of your own, is trying to win by policy what was won by knavery.

*Malli.*—सम्प्रति यद्वक्तव्यं तदाह, विशङ्कमान इति<sup>1</sup>—सुखेन युध्यते यः सः 'सुबोधनः' [ "भाषायां आसियुधिद्विशिष्टविश्वविभ्यो युञ् वाच्यः"<sup>2</sup> ] नृपासनस्यः 'सिंहासनस्यः' 'अपि' वनमधिवसतीति 'वनाधिवासिनः' वनस्थात् राज्यभरादपि इत्यर्थः । 'भवतः' त्वतः 'वराभव' पराजयं 'विशङ्कमानः' उत्प्रेक्षमाणः सन्, दुष्टमुदरमस्य इति 'दुरोदर' दूतम् [ पृषोदरादित्वात् साधुः । "दुरोदरो दूतकारि पथे दूते दुरोदरम्" इत्यमरः<sup>2</sup> ] तस्य 'कृपणा' निषेध 'जितां लब्धां दुर्न्याजितां 'जगतीं महीम् [ "जगती पिष्टपे मन्त्रां वास्तुहन्दीविशेषयोः" इति वैजयन्ती ] 'नयेन' नीत्या 'जेतु' वशीकर्तुं 'सनीकृते' आग्नियते न तु उदासे इत्यर्थः । वलवत्त्वानिमिकम् अविशुद्धागमं च धनं लुब्धानस्य कुतो मनःसमाधिरिति भावः 4 [ अत्र 'दुरोदरकृपणजिताम्' इति विशेषणद्वारेण पदार्थे प्रति ( ? पदार्थस्य ) हेतुत्वेनोपन्यासात् द्वितीयं काव्यलिङ्गमलङ्कारः । तदुक्तम्— "हेतोर्वाक्यपदार्थत्वे काव्यलिङ्गमुदाहृतम्" इति<sup>5</sup> ] ॥ ७ ॥

### Notes on Malli.

1. सम्प्रति etc.—Now he says what he has to say by विशङ्कमान etc.
2. भाषायाम् etc.—युञ् is attached to the roots ज्ञान्, युष, दृश् 'बुध, and कृष, in classical literature. Hence there is युञ् in सुबोधनः.
3. पृषोदर etc.—दुरोदर is irregularly formed being of the पृषोदरादि class. Amara says that दुरोदर meaning the player at dice is masculine, but it is neuter when meaning stake and dice.
4. वलवत् etc.—Where is the mental peace of one enjoying the ill-acquired wealth of a powerful master.
5. अत्र etc.—Here through the adjective दुरोदरकृपणजिताम् the meaning of a पद is adduced as the हेतु, hence there is काव्यलिङ्ग-अलङ्कार of the second type. Thus it is said "when the cause is gathered from the meaning of a sentence or of a पद the अलङ्कार is काव्यलिङ्ग ।"



## Charcha

1. विशङ्क etc.—वि + शङ्क + कर्त्तरि शानच्—विशङ्कमानः fearing, being afraid of. Qual, सुबोधनः । [ शङ्कते, शङ्कते, अशङ्कित ] ।

2. भवतः—भातीति भा + उवतु कर्त्तरि=भवत you, तस्मात् । “प्रवमपाथेऽपादानम्” इति अपादाने प्रमी । The अपादान here is not guided by “मीवाद्यानां भयहेतुः”—For even when विशङ्कमान is absent we have प्रमी in भवतः । Cf, “विशङ्कसे भीरु यतोवधोरयान्”—Sak, III, and our notes there, There is another भवत् from भू + शङ्क meaning ‘being.’ The feminine of this is भवन्ती whereas of the former it is भवती ।

3. पराभवम्—परा + भू + अप् भावे=पराभवः defeat तम् । Obj. of विशङ्कमानः ।

4. वृष etc.—वृ + पा + क कर्त्तरि=वृष king ; उपपदतम्— । आस्यते अस्मिन् इति आस + लुट् अधिकारवे=आसनम् । वृषस्य आसनम् वृषासनम् the Royal seat सिंहासनम्, इतत् । तस्मिन् तिष्ठतीति वृषासन + स्था + क कर्त्तरि=वृषासनस्थः seated on the royal throne, उपपदतम् । Qual, सुबोधनः ।

2. अपि—अपि here implies गर्हा censure. Duryodhana is seated on the throne as a king, still he fears you, This lowers his kingly office and constitutes a censure.

6. वनादि etc.—वन here refers to the Dwaitavana, where the forester met Yudhisthira. वनम् अधिवसतीति वन + अधि + वस + चिणि कर्त्तरि=वनाधिवासी residing in the forest, उपपदतम् । तस्मात् । Qual, भवतः ।

7. दुरीदर etc.—दुः दुष्टमुदरम् अस्मि इति दुरीदरम् । The form should have been दुष्टदरम् [ दुः + उदरम् ] ; but दुरीदरम् is irregularly formed being of the वृद्धोदरादि class. वृषत् उदरमस्य इति वृषत् + उदरम्=वृद्धोदरम् instead of वृषदुदरम् । Similar words are चङ्, सिङ्, गृद्धोक्ता

etc. Cf. “भवेद्वर्णमाह्वः सिंही वर्णविपर्ययात् । गूढोत्सा वर्णविक्रान्तवर्णभावात्  
पृथोदरम् ॥” दुरोदरमेव ह्यत्र दुरोदरश्चचच intrigue in the shape of dice,  
कनंथा— । Or दुरोदरे ( घत ) ह्यत्र ( तत् ) सुप्सुपा । तेन जितान् दुरोदरश्च-  
जितान् acquired through intrigue in the shape of dice, श्यातत् ।  
Qual. जगतीम् ।

8. समोदते—सम् + ईद चेष्टायाम् + कट् ते । Nom. सुयोधनः । [ ईदते,  
ईद्वचस्ते—मास-भभूव, ऐदिष्ट ] ।

9. नयेन—For deriv, see sl. 6. करणे श्या ।

10. जगतीम्—जगती here means पृथिवी । गच्छतीति गम् + क्तिप्  
कर्त्तरि = जगत् । Here duplication of गम् is by the Varttika “द्रुति-  
नमिजुहोतीना ई च” । जगत् + ऊोश् जगती । ताम् । Obj. of जेतुम् । Cf.  
“चरामा निःसीरध्वजदशरथीकृत्य जगतीम्”—Bhavabhuti.

11. सुयोधनः—सु सुखेन युध्यते इति सु + युध् + युच् कर्त्तरि सुयोधनः,  
A graceful fighter ; उपपदतत्— । Refers to Duryodhana. युच्  
here comes in by the Varttika “भाषायां शसियुधिहृषिपृषिहृषिभ्यो युज्  
वाचः”—युच् is added in place of खल् to शास etc.—in ordinary  
language. Nom. to समोदते ।

12. Voice.—विशङ्कमानेन..... वृपासनस्थेन सुयोधनेन समोदते ।

8. The fool is also trying to excel  
you by personal virtues.

तथापि जिह्मः स भवज्जिगीषया

तनोति शुभं गुणसम्पदा यशः ।

समुन्नयन् भूतिमनाय्यसङ्गमाद्

वरं विरोधोऽपि समं महात्मभिः ॥८॥

Prak.—स तथापि यशः तनोति [Although his hopes are high, to  
secure the earth to himself by a wise course of policy, yet

he is hankering after fame]. What sort of fame ?—गुणसम्पदा गुणं यच्च; [Fame without a blemish, because it is being caused by an accession of virtue]. Why is this hankering ?—जिह्वाः स भवज्जिगीषया तनोति [He is a fool. He believes that thus he will surpass yourself in virtues and hence cause his people to forget you ]. Well, if after all he really becomes virtuous, no matter with what object, that would be some gain to the world—महात्मभिः समं विरोधः अनार्यसङ्गमात् वरम् [He has been so long keeping company with the mean and ignoble, now he has turned his thoughts on you. This thought in enmity, is better than thinking of the mean in amity ]. How so ?—विरोधः भूतिं समुन्नयन् वरम् [ This is because the conflict with the noble develops noble traits of character ]. 3.

*N.B.*—Malli explains differently [See Tika of Malli ].

*Prose and Syn.*—तथापि ( तदवस्थोऽपि ; साधकोऽपि—Malli ; or जगज्जयन्तीहमानोऽपि, or again—तदवस्थ एव ) जिह्वाः ( वक्रः मूर्खः वा ) स भवज्जिगीषया ( तन्निरोधवान्नेच्छया ) गुणसम्पदा ( गुणगणिना ) गुणं यच्चतनोति ( विमलां कौत्सीं चिनोति ) । भूतिं समुन्नयन् ( उत्कर्षनापादयन् ) महात्मभिः समम् ( उदारप्रकृतिभिः सह ) अनार्यसङ्गमात् ( दुर्जनसङ्गात् ) विरोधोऽपि ( कलहोऽपि वरम् ( ईशत्प्रियः ) । Or तथापि स जिह्वाः गुणसम्पदा भवज्जिगीषया गुणं ब्रह्मसन्तोति । महात्मभिः विरोधोऽपि भूतिं समुन्नयन् अनार्यसङ्गमात् वरम् ।

*Eng.*—Yet he, a knave ( or a fool ), spreads spotless fame, through a profusion of virtues, in the hope of excelling you. Even quarrel with the noble-minded, raising one's worth, is preferable to company of the ignoble. Or—yet...knave in the hope...you, spreads...virtues. Even...ignoble.

*B.-ng.*—তথাপি সেই নির্বোধ দুৰ্য্যোধন আপনাকে অতিক্রম করিবার নিমিত্ত নিজগুণদ্বারা নির্মল বশ বিস্তার করিতেছে। (মহৎ লোকের সহিত বিরোধ ও, নিজের উৎকর্ষ বিধান করিয়া নীচলোকের সঙ্গ অপেক্ষা অধিক বটে)

*Expl.*—He is in possession of your kingdom. To guard against attempts on your part to regain it he has launched a policy of conciliation. Even thus he is not satisfied. The wily fellow makes a show of virtue in the hope of creating the impression that he is better endowed by nature than even your august self and thus making his person dear to his people. The attempt to a certain extent adds to his accomplishments. Verily even quarrel with the noble is better than company of the ignoble.

*Malvi.*—নয়ন জিতু' জগতৌ সমীহতি ইত্যুক্তং ততপ্রকারমাহ তদ্ব্যপীতি।—  
তদ্ব্যপী সাংস্কৃত্যেপি 'জিহ্বা' বস্তু: বস্তুক ইতি যাবৎ, 'স:' দুৰ্য্যোধন: 'অবজ্ঞানবোধ' গুণে: অবজ্ঞানবোধমিত্যুপনিষদে ইত্যর্থ: [ 'জিতৌ' ইতি দ্বিতীয়া ] 'গুণসম্পদা' তদ্ব্য-  
দ্ব্যপীত্যাংগুণগরিষ্ঠা করণেণ যুক্ত' যশ: তনোতি'। স স্থলো গুণগ্ৰহণীয়া ততস্ব্যদ-  
জ্ঞানসাত্বকত্বং ত্বনোপি গুণবত্বানাত্মন: প্রকটয়তীত্যর্থ:। নম্ব'ব গুণিণ: সত্যপি  
সম্মানবিরোধী মহান্ দৌষ ইত্যাহুঃ সীঃপি সত্যসংসর্গলাভে নীচসত্ত্বমাহরম্, 2 [ সূত:  
ব্রহ্মজ্ঞানী—' ইতি ব্রহ্মপ্রত্যয়:। পুনর্লভ্যত্বস্য সামর্থ্যাত্ প্রবাসাসানাদিকরণ্যম্ 3 ]  
'অজ্ঞানতমি: সমম্' সহ ইত্যর্থ: [ 'সাকং সমা সমং সহ' ইত্যমর: ] 'অনার্যসঙ্কামাত্'  
দুর্জয়সংসর্গাত্ [ 'পশুভীবিমলী' ইতি পশুভী 4 ] 'বিরোধীঃপি বর' মনাক্প্রিয়:  
[ 'দ্বিবাধৃত্তে বর: অ'ষ্ঠে ত্রিবি স্তৌবে মনাক্প্রিয়' ইত্যমর:। অত্র মৈত্র্যপেক্ষয়া মনাক্প্রিয়ত্ব-  
বিরোধস্য। 'ভূতি' সমুদ্রয়ম্' ইত্যমর: ( ? ইত্যমর ) পূর্ব্ববাক্যান্বয়ে সমাসস্য বাক্যার্থস্য  
পুনরাদানাত্ সমাসপুনরাদানাত্ম্যাদৌষ্যপত্তি:। তদুক্ত কাব্যপ্রকাশে (?)—  
'সমাসপুনরাদানাত্ সমাসপুনরাদানকম্' ইতি। ন চ বাক্যান্তরমীতত্ যেন স্তম্বদৌষ-  
পরিহার: স্মাত্ ॥ অর্থাৎপরিহার: অসম্ভব:। স চ ভূতিসমুদ্রয়স্য (?) পদার্থ-  
বিশেষবাহার বিরোধস্য ( ? বিরোধবরত্ব ) প্রতি হেতুত্বাভিধানরূপকাব্যবিজ্ঞানপ্রাপ্তিত-  
ইতি 5 ] ॥ = ॥

## Notes on Malii.

1. It has been remarked that Duryodhana tries to conquer the world by policy. By तथापि etc, he explains the methods adopted. 2. सःखलः etc.—That crooked one, to draw to himself your Sri that is attracted by virtue alone is making a display of virtuousness. Apprehending the rejoinder—If so then, even for a virtuous person quarrel with a good man is a great blemish—the poet says that touch with the good being secured, even the quarrel is better than ignoble company, for it promotes prosperity. 3. लटः etc,—There is लट् in समुन्नयन् by the rule “लटः लट्शान्तौ—” (See Charcha). The mention of लट् in the sutra, in spite of its अनुवृत्ति from the previous sutra, secures collocation ( समानाधिकरणम् ) with the प्रथमान्त word विरोधः here, as in सन् ब्राह्मणः । 4. पक्ष्मी etc.—We have पक्ष्मी by the rule “पक्ष्मी—” (See Charcha). 5. देवात् etc.—Amara says, that the word बर meaning ‘boon from the gods,’ or ‘best’ is used in all the genders, but in the sense of ‘slightly better’ it is always neuter. Here the relative attractiveness of विरोध is in comparison with मैत्री, friendship. In भूति समुन्नयन् the sense of the sentence already completed in the 1st half of the sloka, is again taken up ; hence the rhetorical defect समानपुनरासता arises. Thus the Kavyaprakasa (?) says “There is समानपुनरासता when the sense already completed is again taken up” [ This quotation is not seen in काव्यप्रकाश ; Malli quotes it from some where else]. It cannot be said that भूति समुन्नयन् is a new sentence [in a different sense] and the defect is avoided. There is अर्थांतरात् अलङ्कार

here. And that too is enlivened by वाचस्पतिः ; for the cause of the preference of विरोध is expressed by the meaning of the words 'भूति समुत्पद्यन्' ( producing prosperity ). [ N. B.—The text of Malli here is corrupt and the sense is not clear ].

### Charcha

1. तथापि—Malli says 'सायकोऽपि' though apprehensive This is misleading, सायकोऽपि तनोति implies that one who is सायक does not usually covet fame सायको हि यशो न तनोति । The fact is, apprehension is just the reason why he hankers after fame. Had he not been afraid of Yudhishthira he would not have cared for fame, Hence better say 'तथा तदवश्यः नयेन जगती जेतुं समीहमानः 'अपि' as stated in the preceding verse.

2. जिह्मः—जहाति सरसमार्गमिति हा + मनिज = जिह्मः a knave or a fool, "जिह्मस्तु कुटिल मन्दे" इति हेमः । Malli has वक्र a crooked person—a knave कुटिल । He makes a show of virtue, which he does not really possess, Hence he is a knave, Again, he thinks he will thus mislead people to the belief that he excels you in virtue. It is a fool hope—he is a fool मन्द । Qual. सः ।

3. भवत् etc.—For भवत् see sl. 7. जेतुमिच्छा इति जि + सन् + च भावे स्त्रियाम् जिगीषा wish to conquer. भवतः जिगीषा भवज्जिगीषा wish to conquer. i. e. excel you, इतत् । The वच्ची here ( in भवतः ) is कृद्योगे कर्मणि । The इया here is द्विती by the rule "द्विती" ।

4. तनोति—Spreads, तन + लट् ति । [ ततान-तेजे, अतर्नात्-अतनुत, अतर्नीत्-अतानीत् अतत अतनिष्ठ, तनिष्ठति ते ] । Nom. सः ।

5. शुधम्—श्रीमते इति शुध + रज कर्त्तरि शुधम् lit. that which shines i.e. white, spotless, Qual. यद्यः ।

6. गुणसम्पदा—For सम्पद् see sl. 5, गुणानां सम्पत् गुणसम्पत् wealth of virtue इतत् । तथा । The द्वितीया here is करणे । Malli construes यथसम्पदा तनोति making गुण etc, the करण of तननक्रिया । We may also say गुणसम्पदा भवज्जिगीषया in the hope of excelling you by the richness of the virtues. This supposes it to be the करण of जयनक्रिया ।

7. समुन्नयन्—समुन्नयति इति सन् + उद् + नी + श्चट् कर्तरि promoting. Qual, विरोधः (Malli), Construe भूतिं समुन्नयन् यो विरोधः सः etc, (Malli). The श्चट् here is not connected with any क्रिया and is directed by the rule “लटः श्चट्शानच्ची अप्रथमासमानाधिकरणेन” लट् is replaced by श्चट् or शानच् when it is not an ordinary attributive of some word in the प्रथमा विभक्ति । But here समुन्नयन् is समानाधि with विरोधः ( in १मा ) । The anomaly is explained by Malli from the repetition of लट् in the rule लटः’ । This is quite legitimate, Bhattoji also says “लट् इत्यनुवर्तमाने पुनर्लङ्यह्वयम् अधिकविधानार्थम् । तेन प्रथमासमानाधिकरण्येऽपि कश्चित्—सन् ब्राह्मणः” । But भूतिं समुन्नयन् विरोधः and भवज्जिगीषया गुणसम्पदा शुभं यशः ultimately involve the same idea. Hence the second half of the verse starts with a re-opening of the question already settled in the first half. Consequently Malli says there is here the blemish known as समावपुनरासता । This is hardly fair to the poet. The blemish arises through Malli’s faulty construction. The alternative prose order connects गुणसम्पदा with भवज्जिगीषया and construes विरोधो भूतिं समुन्नयन् वरं (भवति) । This avoids the समावपुनरासता and also offers a simpler justification of the श्चट् by the rule “लङ् लङ् लोः—श्चट् or शानच् may come in, even when there is

सनाधाधिकरण with प्रथमा, if expressing the indicator or the cause of some क्रिया । Here the sense is ससुन्नयन् सन् वरं भवति making ससुन्नयनक्रिया the cause ( हेतु ) of वरीभवनक्रिया । Hence हेती शब्द । Also ससुन्नयन् now is a predicative adjective of विरोधः and not an ordinary adjective as Malli has it. It is curious that the last line in Malli's Tika, viz विरोधवरत्न प्रति हेतुत्वानिधान etc. goes without justification unless we have हेती शब्द in ससुन्नयन् । It is difficult to think that this line and the interpretation of the शब्द in this Tika comes from the same hand

7. भूतिम्—भू + क्तिन् भावे = भूति. prosperity उत्कर्षः । ताम्—ohj. of ससुन्नयन् । It also means (1) भस्म : of “छट्टोपम” भूतिसिद्धेन यन्मुना’ Sisū—I ; (2) painted streaks on elephant ( मातङ्गशङ्खार ) Cf “भक्ति-च्छेदैरेव विरचिता भूतिमङ्गे गजस्य” —Mhghadutam.

8. अनाय्यं etc.—अय्यन्ते गम्यन्ते आचारपूतत्वादात्रीयन्ते इति च + य्यत् कर्मणि = आय्याः the good. सम् + गम् + अप भावे संगमः association ; here friendship भेदो । न आय्याः अनाय्याः the mean, नञ्त्तत्, तेषां संगमः अनाय्यसंगमः friendship ( lit. company ) of the mean. इतत्—गच्छात् । The पञ्चमी is here guided by the sutra “पञ्चमी विभक्तो” when the thing singled out is of a diff. class ( विभक्त ) we shall have ५मी instead of बहु and ७मी । Note that विरोध and संगम are contrasted, hence विरोध being शत्रुता, संगम should be taken in its secondary sense as मित्रता ।

9. वरम्—वरम् means slightly better—सनाक्प्रियः । Qual. विरोधः ।

10. विरोधः—विरुध्यते इति वि + रुध + षच् भावे = विरोधः quarrel. Nom to भवति understood.



11. अपि—अपि here is समुच्चये । नेत्री with the good is good ; but even quarrel is slightly better than ignoble company.  
“गर्हसमुच्चयप्रशङ्कासम्भावनास्तपि ’ इत्यमरः ।

14. महात्मानभिः—महान् (high) आत्मा (soul) येषां ते महात्मानः the high-souled, बहु—। Here महत् becomes महा by the rule आत्महतः समानाधिकरणजातीयोः—महत् becomes महा in कर्मधारय and बहुव्रीहि and when जातीय follows ? The द्वितीया is here सङ्गर्हे by the rule “सङ्गुक्तोऽप्रधाने’ । The अप्रधान in connection with सङ्गर्हे words takes द्वितीया ।

13. *Voie.*—जिज्ञासे तेन तन्यते ( or तायते ) । समुच्चयता विरोधेन वरेण ( भूयते ) ।

9. *He is trying to attain the status of Manu himself.*

कृतारिषड् वर्गजयेन मानवी-

मगम्यरूपां पदवीं प्रपित्सुना ।

विभज्यन्तकन्दिबमस्तसन्दिग्हा

वितन्यते तेन नयेन पौरुषम् ॥ ६ ॥

*Prak.*—What progress he made towards the conquest of the world ? कृतारिषड् वर्गजयेन तेन नयेन पौरुषं वितन्यते [ He has conquered the six internal enemies—the passions—and is now directing valour with craft.] With what object ? मगम्यरूपां मानवीं पदवीं प्रपित्सुना तेन वितन्यते [ Subjugation of the passions is but a preliminary step. A host of other kings had previously achieved that much. His ambition now is to attain the unachievable status of King Manu himself ]. But do you

think he would succeed in duly distinguishing between cases demanding the application of policy, or force, or of both :—  
 নক্তন্দিবন্ অস্নাতন্দিব্যা তেন বিমজ্য বিতন্য়তে [ With perseverance unflagging, day and night he tries to distinguish between the cases and then applies policy, force or both as need be ].

*Prose and Syn.*—জ্ঞতারিবক্ৰ্ণবর্গজয়েন ( জ্ঞত: অরীচা বচা বর্গস্য জয়: যেন তেন, জিতাভ্যন্তরয়নসমুৎকল ) অগম্যরূপান্ ( অগম্যন্ অলভ্য' রূপ' সাহস্রং যত্না: তাহস্রীম্, অলভ্যপ্রতিলাম্ সূত্রানলভ্যা বা ) মানবোঁ পদবীম্ ( ননো: স্থিতিম্ ) প্রযিত্সুনা ( প্রাপ্তকামিন ) অস্নাতন্দিব্যা ( অনলসীন ) তেন পৌরবন্ ( শৌর্যম্ ) নক্তন্দিবন্ ( অছারাবন্ ) বিমজ্য ( যথাভাগং নিরূপ্য ) নয়েন ( নীত্বা ) বিতন্য়তে ( প্রযুক্ত্যতে ) । Or জ্ঞতারি...প্রযিত্সুনা নক্তন্দিবন্ অস্নাতন্দিব্যা তেন বিমজ্য নয়েন পৌরবং বিতন্য়তে ।

*English*—By him, with the group of the six internal enemies subdued, enterprise is being employed with policy, with lethargy renounced and day and night ear-marked ( for the purpose), in the hope of attaining the unattainable line of the conduct sketched out by ( Or—status of ) Manu. Or—By him ...employed as well as policy, with discernment and lethargy renounced day and night in the hope...Manu.

*Bengali*—রাজা দুৰ্যোধন কাশ্যদি ছয় রিপূর জয় করিয়াছেন। এখন বাহনক্রুর জয়ের জন্য আলস্য ছাড়িয়া দিন ও রাত্রির কার্যের সময় ভাগ করিয়া লইয়াছেন ও নীতি সহকারে পৌরব প্রয়োগ করিতেছেন। তাঁর আশা যে তিনি স্বয়ং মনুর মত রাজা হইবেন। সে দুরাশা মাত্র, যে সে লোক কি মনুর পদ পাইতে পারে? Or—রাজা...ছাড়িয়া নিশ্চরিত পৌরব ও নীতি, যার যে বিষয় সেইরূপ, প্রয়োগ করিতেছেন —...পারে?

*Expl.*—Control over the passions is a necessary preliminary to all attempts at the sovereignty of the world. Duryodhana has successfully gone through this indispensable first step and is now ceaselessly at work against the other rival powers

applying force with craft ( Or—craft and force with discrimination. It seems nothing short of the ideal ( Or—statue ) of Manu himself would satisfy him through in that his efforts are doomed to failure.

*Malli.*—ननु “कातर्यं क्षेपलानीतिः” इत्याशङ्क्य नीतियुक्तं पीरुषमस्य इत्याह ॥ कृतेत—वर्णा वर्गः वक्वर्गः । अरोपामन्तःश्रवणां कानक्रोधादीनां वक्वर्गोऽरिचक्रवर्गः [ शिवभागवतवत् समासः २ ] । तस्यः ‘जयः कृतो’ येन तद्योक्तेन विनीतेन इत्यर्थः । विनीताधिकार’ ( ? रः ) प्रजापालननिमित्त भावः ३ । ‘अगम्यरूपां’ पुरुषमावदप्यापान् । मनोरिमा ‘मानवी’ मनुपदिष्टसदाचारपूर्यामित्यर्थः ‘पदवीं’ प्रजापालनपद्धतिं ‘प्रपितसुना’ आप्नुमिच्छुना [ प्रपयतिः सन्नतउप्रत्ययः । “सनि सौमा—” इत्यादिना इहादियः । “अत्र लोपोऽभ्यासस्य” इत्यभ्यासलोपः ४ ] अस्मा तन्दिः आलस्यं यस्य तेन ‘अस्मत्तन्दिषा’ अगलसिभ इत्यर्थः [ तदिः सौमो धातुः । तस्मात्, ‘वङ्क्यादयश्च’ इत्यौचादिकः क्तिप्रत्ययः । “कृदिकारादक्तिनः” इति वा लोष । “बन्दीषटोतरोतन्नीति लोबन्तोऽपि” इति चोरस्त्रानी । तथा रामायणप्रयोगः, ‘निष्कान्द्रिप्रमत्तश्च स्वदोषे परदोषवत्’ इति ५ ] । ‘तेन दुर्योधनेन पुरुषस्य कर्म ‘पीरुषं’ पुरुषकारः उद्योग इति यावत् [ युवादिवात् अण्प्रत्ययः, “पीरुषं पुरुषस्त्रोक्त भावे कर्मेणि तैजसि” इति विश्वः ६ ] । नक्तश्च दिवा च ‘नक्तान्दिबम्’ अहोरात्रमित्यर्थः [ “अचतुर—” इत्यादिना सप्तभ्यश्च उर्यारव्यययोश्च न्दुनिपाते अच् समासान्तः ] ‘विभज्य’ अस्मा वेत्ताद्यानिर्द कार्त्तम् ( ? इदम् ) अकाव्यमिति ८ विभागं कृत्वा ‘नयेन’ नीत्या वितन्वते विस्मार्थेति ९ ॥

### Notes on Malli

1. ननु etc.—Now apprehending the rejoinder “Polity by itself is weak” he says by कृत etc., that his valour is combined with polity. 2. शिव etc.—The compound is of same kind as in शिवभागवत ( See *Charcha* ). 3. विनीत etc.—Protection of (i.e., ruling over) subjects is the province of the trained. N.B.—विनीताधिकारं seems to be a copyists slip for विनीताधिकारः ।

Construe प्रजापालनं राज्यरक्षा विनीताधिकारः विनीतस्यैव अधिकारः, विनीत एव राज्यरक्षाधिकारी नाम्ने इत्यर्थः । 4. प्रपद्यते; etc.—In प्रणितसना we have उ-प्रत्यय attached to the सन्नत root पद । Here इस् is in place of the vowel अ of पद by the rule 'सनि सोमा—' (See *Charcha* ). The first half of the doubled root elides by the rule "अत्र लोपो—" ( See *Charcha* ). 5. तदिः etc.—The root तदि (तन्द) is seen in the rules but not in the धातुपाठ । The औपादिक affix क्ति is attached to this root by the rule "बङ्क्ति—" । ऊीष्. is optional by the Varttika "कृदिकारात्—" ( See *Charcha* ). Kshiraswamin says that तन्दो etc. are all available with ऊीष् ; तन्दि is used in the Ramayana in the sense it has here ; thus "निस्तन्दिः—" Wakeful and vigilant in the matter of one's own fault as in that of others. 6. युवा etc.—In पौरुष, अच् is attached, for पुरुष appears in the 'युवादि' list. The Visva says that पौरुष means the characteristics, function or the powers of a पुरुष (man). 7. अचतुर etc.—The समासान्त अच् in नक्तन्दिषम् is by the rule 'अचतुर—' which by निपातन allows इन्दु of the अव्यय words नक्तन and दिवा that are used in the sense of the सप्तमी विभक्ति ( See *Charcha* . ) 8. कार्यं etc.—कार्यंनकार्यंम् is obscure. Perhaps the reading is इदं कार्यंम् इदमकार्यंम्—this should be done and this should be avoid.

*Alt Tika.*—'नक्तन्दिषम्' रात्री च दिवसे च 'अस्ततन्दिना' आलस्यरहितेन तेन अनुचक्षणमलक्षणेन सता 'विभज्य' पौरुषप्रयोगस्थानं नयप्रयोगस्थानञ्च सम्यक् विविच्य 'नयेन सममिति यावत् 'पौरुष' स्वतेजः 'वितन्वते' प्रयुज्यते इति । "जातयेन शिवला नीतिः शौर्येन आपदचेष्टितम्" इति मत्वा नयपौरुषयोः उभयोः प्रयोगस्थानं विविच्य स नयेन सह पौरुषमपि आश्रितवान् न हि शिवलेन "नयेन जेतुं जगतीं समीकते" इति भावः ।

## Charcha

1. ज्ञातारि etc.—अरि refers to the internal enemies of man—the passions. जि+अच् भावे जयः subjugation. षष्ठां वर्गः the group of six इतत् । अरीणां षड्वर्गः the six—membered group of enemies, इतत् । अरिषड्वर्गस्य जयः, इतत् । ज्ञातः अरिषड्वर्गजयः येन, बहु । तेन । Qual. तेन which refers to दुर्योधन (=सुयोधन) । Here अरिषड्वर्ग is obtained in the sense—अस्मान् अरीणां वर्गः where अस्मान् is a विशेषण of अरीणाम् । Hence षट् cannot be compounded with वर्गं leaving अरीणाम् uncompounded ( अस्मानर्थ्यात् ) । To defend the समास we shall have to strain a bit. Thus compound षड्वर्गं first without reference to अरि । It then stands for any group of six. Next specify षड्वर्गं by calling it a group of enemies. This makes अरीणाम् a मेदक of षड्वर्गं as a whole, distinguishing it from other groups of six. Thus सामर्थ्यं is secured and the compound is allowed. This sort of straining is not without precedent. Witness the well-known compound शिवभागवतः । We have here first to obtain भागवतः meaning a follower of the Almighty. The Almighty is not specified. It may be Brahman, Vishnu or Siva. Next we specify saying शिवस्य भागवतः a follower of the Almighty with reference to Lord Siva. The final compound शिवभागवतः has thus the sense शिवस्य भगवतः अयम् ( precisely like अरीणां षष्ठां वर्गः ) though this वाक्य does not allow the compound शिवभागवतः । The mention of अरि here is superfluous and only creates the difficulty noted above. षड्वर्गं alone refers to the internal enemies. Compare—“अजेष्ट षड्वर्गमरंक्ष गौतमी समुत्प्लावितं न्यवधीदरीशः”, “षड्वर्गवशः परिसूदधन्ः” etc. in Bhatti.

2/ मानवोम्—मनु is सायम्भुव मनु, the first king and the most illustrious on earth. He was the repository of all knowledge hence he has called मनु—“सकलवेदार्थमननात् मनुः”—Kulluka, तस्य इयमिति मनु + अच् ङीप् स्त्रियाम्—मानवो belonging to Manu, i. e., occupied by Manu मन्वधिज्ञता । ताम् । Qual. पदवोम् । Malli, takes it to mean ‘laid down by Manu.’

3. अगम्य etc.—गन्तुं शक्यम् इति गम + यत् कर्मणि गम्यम् । न गम्यम् unapproachable अगम्यम्, नञ्त्तत् । अगम्यं रूपं यस्याः सा पङ् । ताम् । Qual. पदवोम् । Or—अतिशयेन अगम्या इति अगम्या + रूपप् प्रशसायाम् । अगम्यरूपान् ( with पु बहुमात्र ) । Cf. “युक्तरूपमिदं तव” —Sak.

4. पदवोम्—पदवो here means status, position. मानवो पदवोम् means the status king Manu occupied. Malli says this refers to the राजधर्मपद्धति laid down by Manu in his कृति in Chap. vii etc. ताम् । Obj. of प्रपित्सुना ।

5/ प्रपित्सुना—प्र + पद + सञ् + उ कर्त्तरि प्रपित्सुः wishing to attain क्षेत्रम् । Qual. तिन । Here the सञ्ज्ञ root पद changes its अ into इ by the rule “सनि मोमाचुरभलनश्चकपतपदामच इ.” The vowels of the roots सौ, जा, दा, धा, धि, रभ, लभ, शक, पत and पद change into इ when सञ् follows. Again the सञ्ज्ञ root पद here drops its अच् by the rule “अच् ङीपोऽभ्यासश्च” ।

6. विभज्य—वि + भज् + क्त्वा—विभज्य having divided into compartments ( Malli ) ; or having distinguished the proper spheres for the application of नक्ष and पौर्व । Also see next,

7. नक्षत्रिणम्—नक्षत्रम् an अव्यय meaning ‘at night’ ( रात्री ) । दिवा also an अव्यय meaning दिवसे at day. Both have the sense of

७मो । नक्तञ्च दिवा च, नक्तन्दिवम्—इन्द् with समसान्त् अच् by the rule “अचतुर-विचतुर-सुचतुर-स्त्राप्” स-धिवन्तुङ्-नृकसाम्-वाङ्मनस-अधिष्णु-व-दारगव-ऊर्ध्व-छीव-पदछीव-नक्तन्दिव-रात्रिन्दिव-अङ्गर्दिव-सरजस-निःश्रेयस-पुरुषायुष-द्यायुष-व्यायुष-वृहद्युष-जातीव-उपयुन गोष्ठ्याः—These 25 words are irregularly-formed with अच् as समासान्त् । The प्रातिपदिक is नक्तन्दिवा + अच् i.e. नक्तन्दिव । This is not an अव्यय because it ends in अच् । It is neuter by “परवस्तिङ्” इन्द् तत्पुरुषयोः” । It is not in the dual because, the sense in नक्तम् and दिवा being that of समानी the च in the वाक्य does not give इतरैतरयोग to नक्तम् and दिवा । Hence नक्तन्दिवम् । तत् । कर्म of विमज्ज (Mall.). Or construe—नक्तन्दिव’ यथा तथा अक्षतन्दिः—sleepless day and night. क्रियाविशेषणे रथा । Note also that इन्द् is allowed of words in the sense of प्रथमा only ; how then can you compound नक्तम् and दिवा ? This is by निपातन in this very rule “अचतर”— ।

8. अक्ष etc.—अस ( दिवादि ) + क्त कर्मणि = अक्ष thrown. तन्द् + क्ति भावे तन्दिः idleness. अक्ष्णा तन्दिः येन सः, बहु— । तेन । Qual. तेन । In the alternative construction the meaning is—day and night he is active and is applying नद्य and पौरुष or both as the case may be.

9. वितन्वते—वि + तन + णट् ते कर्मणि = वितन्वते is being spread. अनुक्त कर्ता is तेन । Conj Sl. 8.

10. नयेन—Deriv. Sl. 6. सङ्घाते द्वितीया । The construction being नयेन समम् ।

11. पौरुषम्—पुरुषस्य कर्म इति पुरुष + अच् = पौरुषम् manliness, prowess, force, सद्यः । उक्तो कर्मणि रथा ।

12. Voice—...कथः... प्रतितुष्टुः...तन्दिः स...वितनोति ।

10. *Duryodhana's affability*

सखीनिव प्रीतियुजोऽनुजीविनः

समानमानान् सुहृदश्च बन्धुभिः ।

स सन्ततं दर्शयते गतस्मयः

कृताधिपत्यामिव साधु बन्धुताम् ॥ १० ॥

*Prak.*—स प्रीतियुजः सखीनिव अनुजीविनः दर्शयते [ He makes his followers appear as so many intimate friends ]. That is indeed a great lift to the follower—सुहृदश्च बन्धुभिः समानमानान् दर्शयते [ He gives a corresponding lift to his friends also by treating them as equal of his kinsmen ]. Well then how does he treat his kinsmen ? बन्धुतां कृताधिपत्यामिव दर्शयते [ His kinsmen are treated as so many masters over him ]. But how can he condescend to do all this ? साधु गतस्मयः सः [ He has now become a thoroughly selfless man with an affability that has rendered him dear to all ]. 10.

*Prose and Syn.*—गतस्मयः ( गतः निरक्तः कथो गर्वो यस्य सः निरङ्कुशः ) सः सन्ततम् ( सर्वदा ) साधु ( सम्यक् ) अनुजीविनः ( भक्तान् ) प्रीतियुजः ( सखेहान् ) सखीनिव ( मित्राद्यैव ) दर्शयते ( अवलोकयते ), सुहृदश्च ( मित्राणि च ) बन्धुभिः ( स्वजनैः ) समानमानान् इव ( समानं मानः सत्कारी वेषां तानिव ) दर्शयते ( अवलोकयते ), बन्धुताम् ( स्वजनवर्गम् ) कृताधिपत्यामिव ( कृतं विहितम् आधिपत्यं प्रभुत्वं यस्यास्मानिव प्रभुत्वयुतामिव स्वत्वप्रसरामिव इत्यर्थः ) दर्शयते ( अवलोकयते ) ।

*English*—He with pride renounced always guilelessly makes dependents appear like affectionate friends, friends appear as equally honoured with kinsmen and kinsmen appear as if with sway established ( over himself ).



*Beng.*—दुर्वर्थापनेन आर अहंकार नाई। दुर्वर्थापनेन सजे তিনি এখন ব্যবহার করেন যে, সেক্ষেত্রে ভাবে তাঁহারা তাঁহার রেহাইল নথ। সখাঙ্গিকে বনে করেন বজনগণের সহিত উহার। সমান সমান। আর বজনগণকে বনে করেন উহার। তাঁহার উপর কর্তা।

*Explanation*—Durhodhana is now a changed man. He has thoroughly renounced pride and treats his dependents as his friends, his friends as his kinsmen and his kinsmen as so many masters over him.

*Malli.*—सम्प्रति भृत्याद्यनुसारात्, सखीमिति—‘गतस्वयी’ निरङ्कुमारः अतएव ‘सः’ दुर्वर्थापनः ‘सन्ततम्’ अनारतं ‘साधु’ सम्यक् अकपटमित्यर्थः। ‘अनुजीविनः भृत्यान् ‘प्रीतियुजः’ खिन्धान् ‘सखीनिव’ मित्राणि एव दर्शयते’ लोकास् इति शेषः [ “हेतुमति च” इति चिच । “चिचच” इति आत्मनेपदम्<sup>२</sup> ] शोभनं दृश्यं येषां तान् ‘सुहृद्’ मित्राणि च [ “सुहृदुहृद् दी मित्रमित्रयोः” इति निपातः<sup>३</sup> ] ‘बन्धुभिः’ भ्रात्रादिभिः ‘समानमानान् तुल्यसत्कारान् दर्शयते । बन्धूनां समूहो ‘बन्धूता’ तान् [ “यामजनबन्धुसङ्घायेभ्यस्तान्” ] कृतम् अधिपत्यं यस्या तां ‘कृताधिपत्यामिव दर्शयते, बन्धून् अधिपतोन् इव दर्शयते इत्यर्थः । यथा सत्यादिषु सख्यादिगुहिः जायते लोकास् तथा तान् सख्यावयतीत्यर्थः<sup>४</sup> । [ अनुजीव्यादीनाम् “कर्तुरोप्सिततमं कर्म” इति कर्मत्वम्<sup>५</sup> ॥ पूर्वे तु अस्मिन्नेव पदान्धये वाक्यार्थमित्यं वक्ष्यन्ति—स राजा अनुजीव्यादीन् सख्यादीनि च दर्शयते । सख्यादय इव ते तु तं पश्यन्ति । सख्यादिभावेन पश्यतस्मान् तथा दर्शयते स्वयमेव । इन्द्रानुवर्त्तितया स्वदर्शनं तेभ्यः प्रयच्छतीत्यर्थः । अर्थात् तस्योप्सितकर्मत्वम् अधिकर्तुगुजीव्यादेः ‘अभिवादिदृशोरात्मनेपदे उपसंख्यानम्’ इति पाणिनं कर्मत्वम् । एवं चात्र अख्यन्तकर्मणो राज्ञः ख्यन्तं कर्तृत्वमपि “आरोहयते हसो स्वयमेव” इत्यादिवत् अयुयमाचकर्मन्तराभावात् (?) नायं केरणादि ( ? केरणी ) सूत्रस्य विषय इति “चिचच” इत्यात्मनेपदं प्रतिप्रेक्षितम् । भाष्ये तु केरणादिसूत्रविषयत्वमपि अस्वीकृतम् । यथाह “पश्यन्ति सत्या राजानम्, दर्शयते सत्यान् राजा” दर्शयते भृत्ये राजा, अत्र आत्मनेपदं सिद्धं भवति” इति ।

अवाह कैयटः “ननु कर्मान्तरसदभावात् अवात्मनेपदेन सम्भाव्यम् ( ? न भाव्यम् ) ।  
 ज्ञायते अवादेव सदाहरणात् भाष्यकारस्य अयमेवाभिप्राय ( ? अयमभिप्राय ) उच्यते  
 अख्यन्तावस्थायां ये कर्तृकर्मणो तदव्यतिरिक्तकर्मान्तरसदभावात् ( ? सदभावे ) आत्मने-  
 पदं न भवति । यथा स्थूलमारोहयति मनुष्यान् इति । इह तु अख्यन्तावस्थायां  
 कर्तृणा भृत्यानां चो कर्मत्वमिति भवत्येवात्मनेपदम्” इति६ ] ।

### Notes on Malli

1. सम्प्रति etc.—Now by सखीन् etc. he describes the love of his followers and others. 2. चिचस्य etc.—चिच् is attached by “कृदुप्तमिति च” and then आत्मनेपद comes in by the rule “चिचस्य” (see *Charcha*). 3. सुहृत् etc.—Obtained by निपातन in the rule “सुहृद्” (see *Charcha*) 4. यथा etc.—He treats his followers and others in such a way that the impression arises in people that they are his friends etc. 5. अनुजीवि etc.—The words अनुजीविनः सुहृदः and बन्धुताम् become कर्म by the rule “कर्तुरीप्सित” । 6. पूर्वे तु etc.—The old commentators, however, with this very construction, give the sense of the passage thus—स राजा अनुजीव्यादीन् सख्यादीनिव दृश्यते, i. e. they look upon him as do so many friends etc. ; and he himself, while they are looking upon as friends make them ( i.e., encourages them to ) so look upon him. The sense is, he shows himself to them in a manner so as to humour them in their belief. In effect then he is the ईप्सितकर्म, the followers etc. that are कर्ता in the अणिजनकाल are optionally कर्म by the Varitika “अभिवादि—” see *Charcha*. Thus, this is not a case coming under the rule “क्षेरणी—” ( see *Charcha* ), because, though the king, who was the कर्म in the अचिच् form

has become कर्ता with विच् there is no other कर्म ( not directly mentioned ) understood ( ? ) as is seen in “आरोहयते हस्ती—” ।  
*N.B.*—The passage is corrupt and gives no sense, There is a कर्म here, namely, सखीन् etc. Possibly the reading was...कर्तृ-  
 त्वेऽपि श्रूयमाणकर्मान्तरभावात् नाथम् “आरोहयते हस्ती खयनीव” इत्यादिवत् खेरणी  
 सूत्रस्य विषयः । Explain—श्रूयमाणस्य साक्षादुक्तस्य कर्मान्तरस्य सत्त्वादेः भावात्  
 सत्त्वात्—because of the presence of another directly mentioned  
 कर्म ] । So thinking they resort to the rule “विचय” ( see  
 Charcha ) for the आत्मनेपद । But the Bhashya takes this as an  
 instance of the rule “खेरणी—” also. Thus under this very rule  
 it says—the आत्मनेपद is secured in दर्शयते भृत्यान् राजा etc. which  
 come from पश्यन्ति भृत्या राजानम् । On this Kaiyata remarks—  
 Well, आत्मनेपद cannot come in here because there is another  
 कर्म । The answer is, from this very example the Bhashya-  
 kara’s meaning can be guessed, viz. the आत्मनेपद is not availa-  
 ble if there is some कर्म other than the कर्ता and कर्म of the  
 अणिजन्तकाल, as in “खलमारोहयति मनुष्यान्” । But here कर्म with विच्  
 is the हृत्य which was the कर्ता without विच्; hence the आत्मनेपद  
 must come in.

### Charcha

1. सखीन्—2nd case plural of the base खल्लि meaning friend.  
 उपमान् of, and hence same case with अनुजीविनः ।

2. प्रीतियुजः—प्री + क्तिन् भावे = प्रीतिः affection. प्रीत्या युज्यन्ते ये ते  
 प्रीति+युज + क्तिन् कर्तरि = प्रीतियुजः affectionate. प्रीतियुक्ताः । तान् ।  
 Qual. सखीन् ।

3. अनुजीविनः—अनुजीवन्ति इति अनु + जीव + चिन्ति कर्तरि ताच्छीष् । Dependents and followers. तान् । कर्म of दर्शयते । The कर्ता is लोकः understood. Thus लोकः अनुजीविनः पश्यति, स लोकं लोकेन वा अनुजीविनो दर्शयते । Or ignoring the कर्तृता of लोक we have सः लोकस्य अनुजीविनो दर्शयते as in the Tika. Also see note 8.

4. समानमानान्—सम् + भव् भावे = मानः honour. समानः मानः येषां ते equally honoured. बहु— । तान् । Pred. adj. of सुहृदः ।

5. सुहृदः—सु शोभनं हृदयं येषां ते सुहृदः । तान् । कर्म of दर्शयते । See note 3 & 8. सुहृद् and दुर्हृद् are irregularly formed in the sense of मित्र and अमित्र by the rule “सुहृद्, दी मित्रामित्रयोः” । In the literal sense, i.e. good-hearted, the form is सुहृदयः ; similarly दुर्हृदयः is literally one wicked at heart.

6. वन्धुभिः—वन्धु here means relations, तैः । सहाये श्वा ।

7. सन्ततम्—सम् + तन् + क्त कर्मणि = सन्ततम् । The alternative form is सततम् by the Varttika “सन्तो वा ततहितयोः” the न् of सम् elides optionally when तत or हित follows. Qual. दर्शयते ।

8. दर्शयते—हृश् + चिच् + लट् ते = दर्शयते shows. पश्यति, द्रष्ट्यति, सहर्षं, अद्राचीत् । The चिच् here is प्रेरकाच्चै by the rule “हेतुमति च” । The आत्मनेपद is by the rule “चिचच्”—A causal root takes आत्मनेपद when the action benefits the agent. Here दर्शनं benefits Duryodhana, hence the आत्मनेपद । Malli also suggests an alternative defence of the आत्मनेपद by the rule “प्रेरणी यत् कर्म णी येत् स कर्ता अनाध्याने”—A root with चिच् takes the आत्मनेपद if the कर्म without चिच् is still the कर्म, in fact, but appears as कर्ता when चिच् is attached and no anxious recollection is implied. Here without चिच् we have अनुजीविनः तं पश्यति, समानमानाः सुहृदः तं

पश्यन्ति, वन्धुता तं पश्यति । Attaching चिच्, सः अनुजीविनः etc., or अनुजीविभिः etc चात्मानं दर्शयते । The कर्त्तुं is himself both before and after चिच् is attached, and with चिच् that कर्त्तुं i. e., स appears as कर्त्ता । The अचिकर्त्ता, i. e., अनुजीविनः etc. becomes कर्त्तुं optionally by the Varttika “अभिवादि” ( when अभिवादि and वृश् take the चात्मानेपद the कर्त्ता in the अचिकर्त्तकाल becomes optionally the कर्त्तुं if चिच् is attached ). The only difference between this and the previous explanation with लोका as the अविवक्षित कर्त्ता is that वन्धुभिः समानमानान् is विधेय in the previous and an ordinary विशेषण here. The old construction was सुहृदो वन्धुभिः समानमानान् दर्शयते ; the construction now becomes वन्धुभिः समानमानान् सुहृदो दर्शयते । The old is certainly preferable.

9. गतकायः—अभि + अच् भावे=कायः pride. गतः कायः यस्य सः prideless बहु । For काय in the sense of pride Cf. “तस्यै कायावेशविनिर्लिताय”—Raghu, Qual. सः ।

10. कृता etc —अधिपतीति अधि + पा + कृति कर्त्तरि अधिपतिः lord paramount. तस्य भावः इति अधिपति + यक् भावे (तद्धित)=आधिपत्यम् sway. कृतम् आधिपत्यम् यस्याः सा unto whom sway is given, बहु । ताम् । Qual. वन्धुताम् । Here यक् should come in by the rule “पत्यन्तपुरोहितादिभ्यो यक्” so says Malli in Kumara. But अधिपति being directly listed in the ब्राह्मणादि class better say अधिपति + अच्=आधिपत्यम् । Malli also later on in Kirata XIII under आधिपत्यं ज्ञातमन्वयम् admits this deriv.

11. साधु—Qual. दर्शयते or गत in गतकायः ।

12. वन्धुताम्—वन्धुनां समूहः इति वन्धु + तल् समूहार्थे=वन्धुता । ताम् । कर्त्तुं of दर्शयते । Also see notes 3 and 8. Here तल् in the sense of समूह comes in by the rule “सामजनवन्धुसहोदयेभ्यस्तल् । Cf. जनता ( with समूहार्थे तल् ) in “अधिश्रयन्तो जनताः परःसताः”—Sisu.

13. Voice.—गतकायेन तेन अनुजीविनः सखाय इव दर्शयन्ते, सुहृदः समानमानान् ( दर्शयन्ते ), वन्धुता कृताधिपत्या इव ( दर्शयते ) ।

11. *Group of Piety, Prosperity and Pleasure.*

असक्तभाराधयतो यथायथं

विभज्य भक्ता समपक्षपातया ।

गुणानुरागादिव सखामीयिवान्

न बाधतेऽस्य त्रिगुणः परस्परम् ॥ ११ ॥ ;

*Prak.*—अस्य त्रिगुणः परस्परं न बाधते [ In him the triad piety, prosperity and pleasure did not clash with one another ]. How so ? सख्यम् ईयिवानिव त्रिगुणः [ The three rested in him like three friends without discord ]. What was the reason ? गुणानुरागादिव [ It seemed as if the three were three friends through appreciation of his virtues ( or appreciating one another's virtues ) and hence were living together in perfect harmony ]. This again is a puzzle—यथायथं विभज्य भाराधयतः अस्य त्रिगुणः [ He could single out which case was for which member of the triad hence no clashing ]. Still if one of these be taken up with greater ardour than the rest, the other two necessarily suffer समपक्षपातया भक्ता ( अतएव ) असक्तम् भाराधयतः [ He attended equally to all these without preference to any particular one of them ], 11.

*Prose and Syn.*—यथायथम् ( यथास्वम् ) विभज्य ( विविच्य ) समपक्षपातया ( सखः तुल्यः पक्षपातः आसक्तिः बला तथा तुल्यद्वया ) भक्ता ( अनुरागेण ) असक्तम् ( निःस्पृहं यथा तथा ) भाराधयतः ( शिष्यमानस्य ) अस्य त्रिगुणः ( मायायां धर्म-कामार्थाणां गणः समूहः त्रिवर्गः ) गुणानुरागात् ( गुणेषु यः अनुरागः स्तुत्या तस्यात् गुणबोधात् ) सख्यम् ( मैत्रीम् ) ईयिवानिव ( प्राप्तवानिव ) परस्परम् ( अन्योऽन्यम् ) न बाधते ( न विरुध्यते ) ।

*Eng.*—The three—Piety, Prosperity, Pleasure—in the matter of this king that honours them dispassionately i. e. with an ardour that is equally distributed over all, after having duly distinguished between them—entered as it were into friendship through regard for his virtues, and do not clash with one another.

*Bengali*—দুর্ভোগধন সমান ভক্তিসহকারে অতএব অনাসক্ত হইয়া এবং কোন স্থল কোনটী যোগ্য তাহা বুঝিয়া বিভাগ করিয়া ধর্ম, অর্থ, কাম এই ত্রিবর্গের সেবা করেন। তাঁহার ত্রিবর্গ সমদর্শিতা প্রভৃতি রাজগুণের লোভে বন্ধুত্বাপন্ন হইয়াই যেন পরস্পরের বাধা দেয় না।

*Expl.*—Deeds of piety, measures of worldly advancement and pursuit of pleasure, all receive his attention in due proportion and each in its place. Hence, under his rule, the members of the triad Piety, Prosperity and Pleasure do not clash with each other as they usually do with an inefficient ruler.

*Malli.*—ন অয়ং ত্রিবর্গাত্ প্রসাদয়তি ইত্যাহ<sup>১</sup>, অসক্তমিতি—‘যথাযথ’ যথাস্থ’  
বিমজ্য অসক্তীর্থ্যুৎপন্নং বিবিস্য ইত্যর্থঃ<sup>২</sup> [ “যথাস্থি যথাযথম্” ইতি নিপাতনাত্ দ্বির্ভাবো.  
নপু’সকল’ অ। “ক্স্ত্রী নপু’সকৌ প্রাপ্তিপদিকস্য” ইতি ক্সত্বম্<sup>৩</sup> ] পক্ষে পাত: ‘পঞ্চ’  
পাত: ‘আসক্তিবিশেষ: সম: তুল্যো যস্য’ সা। তথা ‘সমপঞ্চপাতযা ভক্ত্যা’ অনুরাগ-  
বিশেষিণ্য’ পূজ্যেণ অনুরাগো ভক্তি: ইত্যাশ্রয়ঃ, পূজ্যস্ব অয়ং ত্রিবর্গে ইতি ভাবঃ<sup>৪</sup>।  
‘অসক্তম্’ অসাসক্তম্ অব্যাসক্ততয়া ইতি যাবৎ ‘আরাধয়ত:’ সেবমানস্য ‘অস্থ’  
দুর্ভোগধনস্য ত্রয়াণাং ধর্মার্থকামানাং গণ: ত্রিগণ:, ত্রিবর্গ: [ “ত্রিবর্গো ধর্মকামার্থেষু তুর্গ-  
সমীকর্কৈ:” ইত্যমর: ] ‘গুণানুরাগাত্ তদীয়গুণেষু অনুরাগাত্ গুণবদাত্ম্যলোভাত্ ইত্যর্থ:  
‘সস্থ্য’ মেদীম্ [ “সস্থ্যঃ” ইতি য-প্রত্যয়: ] ‘ইযিযান্’ উপগতবানিষ ইতি ভূতপেচা  
[ “উপেযিবাননাত্মানমুজ্জানস্ব” ইতি কসুপ্রত্যয়ান্তো নিপাত:। “নামোপসর্গ’স্তম্” ইতি  
কাজিকাঙ্কার আহ্ব্যঃ<sup>৫</sup> ] ‘পরস্পর’ ন বাধতে সমবর্ধিত্বাদস্থ ধর্মার্থকামা: পরস্পরানু-  
পমদেণ বহ্ন’ন্তী ইত্যর্থঃ<sup>৬</sup> [ ভক্ত্যস্ব, ‘ধর্মার্থকামা: সমসেব সেযা যৌল্লেকসক্ত: স জনো  
জলম্ব্য:” ইতি<sup>৭</sup> ]

## Notes on Malli

1. न चायम् etc.—By असक्तम् etc. he says that he (Duryodhana) does not err with respect to the triad ( धर्म, अर्थ, कान ) ।

2. असद्विषं etc.—Having singled out each as unmixed with another—this is the sense. 3. यथात्वे etc.—Here we have neuter and reduplication of यथा by निपातन in the rule “यथास्वे” (see Charcha). The final is shortened by “इलो—” (see Charcha).

4. पूज्योऽयम् etc.—We are taught ( lit.—the teaching is ) that भक्ति is attachment to one unto whom homage is due ; and the sense is—this triad is entitled to homage. 5. उपदेयि etc.—The word ईयिष्यान् is irregularly formed with क्तु added to the root ईच् by निपातन in the rule “उपदेयिष्यान्—” (See Charcha) The author of the व्याख्यान says that उप the उपसर्ग here is not material.

Hence the same निपातन allows ईयिष्यान् without the उपसर्ग ।

6. समवर्ति etc.—धर्म, अर्थ and कान prosper without clashing with one another because he is equally inclined to all—this is the sense. 7. उक्तम् etc.—It is said—धर्म, अर्थ and कान are to be practised with equal ardour ; that man has to be condemned who is addicted to only one of these.

## Charcha

1. असक्तम्—सक्त + क्त कर्तरि = सक्तः attached. न तथा असक्तः, नन्तत् । तत् यथा तथा, असक्तम् । Qual. the क्रिया in आराधयतः । [ सजति, ससक्त, असादीत् ] ।

2. आराधयतः—आ + राध + क्तः स्तुतिशब्द = आराधयत् worshipping, तस्य । Qual. अस्मि । Here the root is वुरादि सकर्मक । It is also दिवादि अकर्मक, Cf “विराध्यन्तं अनीत कः”—Sisu II.



3/ यथायथम्—Qual. विभज्य । यथार्थभावम् इत्यर्थः । The word यथा implying यौप्सा is irregularly duplicated in the sense of 'यथास्मिन्' (meaning यथात्मन् or यथात्मनीयम्) and becomes neuter by the rule "यथास्मिन् यथायथम्" । The duplication gives यथायथा which is to be regarded as a कर्मधा—though not a compound. The कर्मधारयवद्भाव makes यथायथा a प्रातिपदिक । It is not an अव्यय । The neuter is by निपातन in this very rule. But a प्रातिपदिक in the neuter shortens its final vowel by the rule "ऋस्त्री नपुं—"; hence we have यथायथम् ।

4. विभज्य—see sl 9. He made careful distinction between each case. The विभाग is—this is धर्म, this is अर्थ, this is काम, each unalloyed with the other two.

5. सम etc.—पक्षे पातः पक्षपातः सुप्तुपा—partiality. समः पक्षपातः यस्याम्, in which there is equal regard, बहु— । तथा । Qual. भक्त्या ।

6. भक्त्या—भज् + क्तिन् भावे = भक्तिः devotion. तथा । करणे ईशा ।

7. गणा etc.—अनु + रश् + क् भावे = अनुरागः affection, here appreciation. गुण is merit. गुणेषु अनुरागः, सुप्तुपा । तथात् । द्विती ५मी by the rule "विभाषा गुणेष्वियाम्" द्विती ५मी is optional with गुण-वचनान् words not in the feminine gender.

8. सख्यम्—सखि is friend, तस्य भाव इति सखि + य = सख्यम् friendship, कर्म of ईयिवान् । Here य comes in by the rule "सख्युर्थः" ।

9/ ईयिवान्—इ चान् + लिट् स्थाने कसु ईयिवान् । The base is ईयिवन् । Qual. विभज्यः । The word is irregularly formed in classical language by the rule उपेयिवान्-चनान्-चनूचान् । In the Sutra the prefix उप is not obligatory. See Notes on Malli.

10. बाधते—obstructs, बाध + कृत् ते । [ वधाधि, अवधाधिष्ठ, बाधित्यते ] ।

11. त्रिगुणः—त्रयाणां त्रयीकामानां गुणः, षष्ठीतत् । त्रिगुणः ।

12. परस्परम्—परम् परम् = परस्परम् one another. Obj. of बाधते ।

By the Varttika कर्मव्यतिहारि सर्वनामो द्वे बाधे समासवद्बहुत्वम्, 'a सर्वनाम is always doubled, and often compounded to express interchange of action, Thus in परम् परम् there is interchange of क्रिया । The Varttika allows us the option of compounding and writing परपरम् । Yet we have left परम् परम् uncompounded, This is owing to Dikshitas remark “अन्यपरयोः न समासवत्” अन्य and पर are not compounded. Next comes in the Varttika “असमासवदभावे पूर्वपदस्त्वस्य सुपः सुबन्तव्यः” when uncompounded the सुप in the first word becomes सु, i. e. nominative singular, Hence we have परः परम् । Now by the rule “कक्षादिषु च” the विसर्ग in words of the कक्षादि class is changed to स् when following च, and to ष when following इ or उ । Thus कः कः = कक्षः, similarly परः परम् = परसु-परम् । Here the language is defective, त्रिगुणः is a group and as such gives a singular idea ; परस्परम् implies the existence of more than one and goes against the singular in त्रिगुणः । त्रयः परस्पर' न बाधको is intelligible, not त्रिगुणः etc. For defence say अवधवापेक्षया बहुत्वम् ।

18. Voice.—इयुषा त्रिगुणेन परस्पर'.....बाध्यते ।

12. *Judicious applications of state-craft.*

निरत्ययं साम न दानवर्जितं

नभूरि दानं विरह्य सत्क्रियाम् । ।

प्रवर्तते तस्य विशेषशास्त्रिणी

गुणानुरोधेन विना न सत्क्रिया ॥ १२ ॥

*Prak.*—তস্য সাম নিরত্যয়ং প্রবর্তেতি [ His kind words are honestly expressed ]. Mere kind words cannot secure success—তস্য সাম দানবর্জিতং ন প্রবর্তেতি [ These are always accompanied by presents ]. Present should be substantial to be of any use—তস্য দানং ভুরি [ He gives away on a large scale ]. Gifts made contemptuously are wasted—তস্য দানং সৎক্রিয়া বিরহ্য ন প্রবর্তেতি [ The recipient are first duly honoured by him and then the gifts are made ]. Slight honour ?—তস্য সৎক্রিয়া বিশেষশালিনী [ Honours showed by him are of a specially acceptable kind ]. If all this is indiscriminate more harm than good will result—তস্য সৎক্রিয়া যুগ্মানুরোধেন বিনা যু প্রবর্তেতি [ He honours the worthy only, and never the unworthy ]. 12.

*Prose and Syn.*—তস্য নিরত্যয়ম্ ( অসাময়িকম্ ) সাম ( মধুরবচনম্ ) দানবর্জিতম্ ( দানেন উপহারেণ বর্জিতং বিনা, উপায়নবিরহিতম্ ) ন প্রবর্তেতি ( ন প্রযুজ্যতে ) ; ভুরি ( প্রভুতম্ ) দানম্ ( ধনত্যাগঃ ) সৎক্রিয়াম্ ( সমাদরম্ ) বিরহ্য ( বিহায়া ) ন প্রবর্তেতি ; বিশেষশালিনী ( বিশেষেণ অতিশয়েন শালতে শোভতে যা সা সাতিশয়া ) সৎক্রিয়া ( সমাদরঃ ) যুগ্মানুরোধেন ( যুগ্মানাম্ অনুরোধেন অপেক্ষয়া যুগ্ম-গৌরবেণ পাত্রতয়া ইত্যর্থঃ ) বিনা ন প্রবর্তেতি । Or—তস্য সাম নিরত্যয়ম্ দানবর্জিতং ন প্রবর্তেতি ; দানং ভুরি, সৎক্রিয়া বিরহ্য ন প্রবর্তেতি ; সৎক্রিয়া বিশেষশালিনী, যুগ্মানুরোধেন বিনা ন প্রবর্তেতি ।

*Eng* —His sincerely sweet words do not flow unattended by presents ; large presents do not go out without honour ; conspicuously profuse honour does not alight without regard for worth. Or—His sweet words are sincere and do not...by presents ; presents are large and do not...honour ; honour is conspicuously profuse and does not...worth.

*B. Eng.*—ঐর্ঘ্যোপদেশের অকপট স্বপ্নর বাক্য দান ব্যতিরেকে প্রযুক্ত হয় না ; প্রভূত দান সংকার ভিন্ন হয় না, নিরতিশয় সংক্রিয়া গুণনিরপেক্ষ হয় না ।

*Expl.*—Duryodhana has won the heart of his subjects by sweet words and rich presents spoken and offered with a pleasing sincerity. In this he uses nice discrimination and thus avoids heart-burning and discontent. [ Also see Park ]

*Malli.*—अथ श्लोकत्रयेण उपायकौशलं दर्शयन् आदौ सामदाने दर्शयति१—  
निरत्ययमिति । 'तस्य' दुर्व्यर्थेनस्य 'निरत्ययं' निर्वाचनम् अनायिकमित्यर्थः । अन्यथा  
जानानां दुर्घटत्वात्२, इति भावः । 'साम सामान [“साम” सन्त्यमुभे समे” इत्यमरः]’  
‘दानवर्जितं न प्रवर्त्तते’ । अन्यथा सुखप्रवर्त्तनस्य शुद्धप्रियेः ( ? शुद्धेः प्रियेः ) वाक्ये—  
दुष्करत्वादिति भावः । उक्तञ्च “सुखमर्थेन गृह्णीयात् साधुमञ्जलिकभंषा । मूखे  
हृन्मानुरोधेन तत्त्वार्थेन च पश्चितम्” इति३ । तथा 'भूरि' प्रभूतं न तु कदाचित्  
स्वल्पमित्यर्थः दानं धनत्यागः । सदित्यादराद्यैः अव्ययम् । [ “आदराणादरयोः सदसती”  
इति निपात ( ? गति ) + आदरणात्४ ] 'न प्रवर्त्तते' अनादरदानवैफल्यत्वात् इति भावः ।  
नचैवं सर्वत्र, शेषाविवेकित्वं कौशल्यानिश्च स्यात् इत्याहुः प्रवर्त्तते इति५—‘विशेष-  
शालिनी’ अतिशययोगिनी 'सत्क्रिया' आदरक्रिया 'गुणानुरोधेन' गुणानुरागेन विना न  
प्रवर्त्तते [ , 'वृषस्विना’—इत्यादिना तृतीया ] गुणेष्वा ( ? गुणिष्वा ) वादरो भूरिदानञ्च  
इति न उक्तदोषावकाशः ७ इत्यर्थः । [ अत्र उत्तरोत्तरस्य पूर्वपूर्वविशेषणयता स्थापनात्  
एकानवज्ञाकारः । तदुक्तं काव्यप्रकाशे “स्थाप्यतेऽपोह्यते वापि यथापूर्वं परम् परम् ।  
विशेषणतया वस्तु यत्र कैर्वाचली विधा” ॥ इति८ ] ।

#### Notes on Malli.

1. अथ etc.—He is now about to describe in three verses Duryodhana's skill to the three expedients, and first by निरत्ययम् etc. he takes up सामम् and दानम् ।
2. अन्यथा etc.—Otherwise he will be incomprehensible to people. Or—Otherwise people cannot be won over. We construe जनैः स दुर्घटः or जना दुर्घटाः ।
3. अन्यथा सुख etc.—Otherwise the avaricious will not be won

over by mere sweet words. Thus it is said "The avaricious should be won by money saints by folded hands, the ignorant by humouring them, and the learned by truth." 4. सहिति etc. —The word सत् is an अव्यय in the sense of 'honour'. This is clear if we remember the rule "आदरा—" that gives it the designation गति ( see charcha ). N. B.—Here निपातसंज्ञा is a copyist slip for गतिसंज्ञा । 5. स्वपि—The अय comes in विरुद्धय, by the rule "स्वपि"—( see charcha. 6, अनादरे etc.—Gifts are useless if with dishonour. But such was not the course with all, for that means want of discrimination and loss of money ; hence he adds प्रवर्त्तते etc. 7. गुणिवु etc,—His esteem and liberal gifts were in the matter of the worthy alone, hence there is no occasion for the imputation mentioned above. N. B.—गुणिवु in Malli seems to be a clerical error. 8. अत्त etc.—Here each subsequent clause being advanced as modifying the previous one, the अलङ्कार is एकावली । Thus the Kavyaprakasa says 'एकावली is of two kinds, according as matters are added or withdrawn in succession modifying the preceding ones.'

### Charcha

1. निरत्ययम्—अति + इ + अच् भावे = अत्ययः hindrance बाधा ; or absence अभाव । निर्गतः अत्ययः अस्मात्, having no hindrance, i. e. candid, बहु— । Qual. साम । Orit is a predicate adj. to साम as in the alternative prose above. This is preferable (see under भूति and विशेषशालिनी ) । cp.—स्वयंघटं प्रेक्ष्य कारयति वा निरत्ययम्—xiii. 61.

2. साम—सामन् is peaceful measure, conciliation. Nom. to प्रवर्त्तते ।

3. दान etc.—दा + दाट् भावे = दानम् gift, दान + णिच् + क्त कर्मणि = वजितम् bereft' दानेन वजितम् bereft of gift, इया तत्— । Pred. adj. to दानम् ।

4. भूरि—The base is भूरि meaning 'much' प्रसूतम् । Qual. दानम् । Or pred. adj. to दानम् ( see Alt Prose ), Malli's 'भूरि दानम् was not without सत्क्रिया' might imply that दानम् दानम् was without it. Hence we prefer the alternative prose given above,

5. विरह्य—वि + रह् + णिच् + क्तप = वि + रह् + अय् + क्तप = विरह्य leaving विहाय । Here अय् is substituted for णिच् by the rule, "इयपि लघुपूर्वात्" वि coming after a consonant which is preceded by a light vowel is changed to अय् when लाप् follows.

6. सत् etc.—अस + लट्; स्थाने शट् = सत् good. स्त्रियाम् = सती । सुती 'क्रिया सत्क्रिया good action, i.e., honour, कर्मधा । ताम् । कर्म of विरह्य । Malli takes सत् as an अव्यय meaning honour, तस्य क्रिया, इतत् । ताम् । See Malli.

7. प्रवर्तते—प्र + वृत् + लट् ते proceeds, operates [ वर्तते, वर्तयति-वर्तयते, अवर्त-अवर्तिष्य ], Nom. दानम्, दानम् and सत्क्रिया ।

8. विशेषशालिनी—वि + शिष् + क्त भावे = विशेषः excellence, excess. तेन शालते शोभते इति विशेष + शाल + णिनि कर्त्तरि ताच्छीष्टि = विशेषशालिनी shining by excess, i.e., excessive, Qual, सत्क्रिया । Or, pred adj. to सत्क्रिया as in alternative prose above. He does not honour any body and every body, but when honours one the honour is of a kind which the recipient is proud of. This is preferable ( see under भूरि ) ।

9. गुणा etc.—गुण is worth, merit, अनु + रङ् + क्त भावे = अनुरोधः lit, entreaty here regard, गुणानाम् अनुरोधः regard for worth,

इतत्—। तेन। विनायोगी तृतीया by the rule 'पृथग्विनागानामिसृतीयात्वतरङ्गान्'  
—पूनी, रया and श्या are allowed in connection with पृथक्, विना and  
नाना। Hence the alternative forms are गुणानुरोधम् and गुणानुरोधात्।

10. विना—an अव्यय meaning 'without'.

11. Voice.—निरत्ययेन साक्षा—वर्जितेन...भूरिषा दानेन...शासित्या सत्-  
क्रियया...प्रवर्त्यते। Or—साक्षा निरत्ययेन etc.

13. *He checks lawlessness dispassionately.*

ॐ वसूनि बाष्पन्न वशी न मन्युना

स्वधर्मं इत्येव निवृत्तकारणः।

गुरुपदिष्टेन रिपौ सुतेऽपि वा

निहन्ति कण्ठेन स धर्मविप्लवम् ॥ १३ ॥

*Prak.*—स धर्मविप्लवं निहन्ति [ He checks lawlessness ]. How ?  
—गुरुपदिष्टेन दण्डेन [ He does so by punishment as advised by his  
superior advisers]. That brings him money—न वसूनि बाष्पन् निहन्ति  
[ He has no greed for money still he does so]. Perhaps he has  
grudge against the offender—न मन्युना निहन्ति [Neither does he  
do it out of malice ] Then why ?—वशी स निवृत्तकारणः स्वधर्मं इत्येव  
निहन्ति [ He has perfect control of his passions ; hence neither  
of these cause urges him to action. He does it because it is  
his duty ]. Impartially ?—रिपौ सुतेऽपि वा निहन्ति [ He metes out  
punishment to the offender be he his son or enemy].

*Prose and Syn.*—वशी ( जितेन्द्रियः ) स वसूनि बाष्पन् ( धनानि क्षिप्नुन् )  
न, मन्युना ( कोपेन ) न, ( किन्तु ) निवृत्तकारणः ( निवृत्तम् अपगतं कारणं हेतुः यत्न  
तादृशः, ऐतन्मराम्ररितः सन् ) स्वधर्मं इत्येव ( राजधर्मानुसारत एव ) गुरुपदिष्टेन

୧ ଗୁରୁତ୍ବା ଧର୍ମାଧିକାରିତ୍ବା ଯତ୍ ଉପଦିଷ୍ଟ' ପ୍ରଦର୍ଶିତଂ ତେନ ) ଦକ୍ଷେନ ( ଶାସନେନ ) ରିପୀ ( ବୈରିଷି ) ସୁତେଽପି ବା ( ଅଥ ତନୟେ ଯ ଶ୍ଵିତମ୍ ) ଧର୍ମବିପ୍ଳବମ୍ ( ଧର୍ମସ୍ତ କର୍ତ୍ତବ୍ୟସ୍ତ ବିପ୍ଳବଂ ଶ୍ଵାତିକ୍ରମମ୍ ଅଧର୍ମନିତ୍ୟର୍ଥଃ ) ନିହନ୍ତି ( ନିବାରୟତି ) । Or—ବଞ୍ଚି ( ଅତएव ) ନିହତକାରଣଃ ସ ରିପୀ ସୁତେଽପି ବା ଗୁରୁପଦିଷ୍ଟେନ ଦକ୍ଷେନ ଧର୍ମବିପ୍ଳବଂ ସ୍ଵଧର୍ମେ ଇତ୍ୟେବ ନିହନ୍ତି ନ ବସ୍ତୁନି ବାଞ୍ଛନ୍ ଗ ମନ୍ୟ ନା ।

*English*—He, with passions subdued and motives ceased, checks transgressions of duty, ( or—violation of law ) be it in an enemy or in a son, by punishments advised by the judge, solely because it is his duty, not desiring riches nor through pique.

*Beng*—ତিনি ଜିତେନ୍ଦ୍ରିୟ, ତାହି ଲୋଭ ଶ୍ରେଷ୍ଠତା କାରଣ ବିନାହିଁ ଧର୍ମାଧିକାରୀର ଉପଦେଶ ଅନୁସାରେ ଯଦ୍ଵୟେ ପୁତ୍ରେତେ ସମାବତାବେ ସ୍ଵାଧର୍ମବିପ୍ଳବର ଅନୁରୋଧେ ନିଷିଦ୍ଧାନ କରିବା—ଧନଲୋଭେ ନର କ୍ରୋଧର ବ୍ୟବସ୍ଥା ନର—ଅଧର୍ମର ନିବାରଣ କରିତେହେନ ।

*Expl.*—Duryodhana knows that justice is the mainstay of a king's rule, hence he metes out justice impartially to friends and foes. In this a keen sense of kingly duty is his sole motive, neither greed nor pique, for he has now full control over all the six passions.

*Malli.*—ଅଥ ଦକ୍ଷପ୍ରକାରମାତ୍ର ବସ୍ତୁନି ହୁତି—‘ବଞ୍ଚି ସ’ ଦୃଷ୍ଟାଧନଃ ‘ବସ୍ତୁନି ଧନାନି ‘ବାଞ୍ଛନ୍ ଗ’ ଶ୍ଵୋଭାତ୍ ଗ ଇତ୍ୟର୍ଥଃ [ ‘ବସ୍ତୁ ତୋୟେ ଧନେ ମର୍ତ୍ତ୍ୟା’ ଇତି ଶେଷଶ୍ଳୋକୀ ] ନିହନ୍ତୀତିଶିବଃ । ତଥା ‘ମନ୍ୟୁନା’ କୌପିନ ‘ନ’ ଯ [ ‘ମନ୍ୟୁର୍ଦେବ୍ୟ କ୍ରତୌ କ୍ରାଧି’ ଇତ୍ୟମରଃ ] । ‘ଧର୍ମଶାସ୍ତ୍ରାନୁସାରେଣ କ୍ରୀଧକ୍ରୀଧବିବର୍ଜିତଃ’ ଇତି କାରଣାତ୍ ୧ ଇତ୍ୟର୍ଥଃ । କିନ୍ତୁ ‘ନିହତକାରଣଃ’ ନିହତଶ୍ଵୋଭାଦି-ନିମିତ୍ତଃ ଯନ୍ ‘ସ୍ଵଧର୍ମେ ଇତ୍ୟେବ’ ସ୍ଵାସ୍ତ୍ୟ ରାଜ୍ୟଃ ସତୋ ମମ ଅୟଂ ଧର୍ମଃ, ମମିଦଂ କର୍ତ୍ତବ୍ୟମିତି ଅଜାଦିବ ହିତୋଃ ଇତ୍ୟର୍ଥଃ । [ “ଅଦକ୍ଷ୍ୟାନ ଦକ୍ଷୟନ୍ ରାଜା ଦକ୍ଷ୍ୟାଂସ୍ତ୍ୟ ବାପ୍ୟଦକ୍ଷୟନ୍ । ଅଥଶ୍ଚ ନିହତାଶ୍ଚିତି ନରକାଞ୍ଚେବ ଗଞ୍ଵତି” ଇତି କାରଣାତ୍ ଇତି ଭାବଃ ୨ । ] ‘ଗୁରୁପଦିଷ୍ଟେନ’ ପ୍ରାଢ୍ଵିଷାକୌପଦିଷ୍ଟେନ [ “ଧର୍ମଶାସ୍ତ୍ରଂ ପୁରସ୍କାତ୍ୟ ପ୍ରାଢ୍ଵିବିବକମତେ ଶ୍ଵିତଃ । ସମାହିତମତିଃ ପଞ୍ଚାଞ୍ଜନଃ କାକୀରାଗଜ୍ଵଳମାତ୍ ॥” ଇତି ନାରଦକାରଣାତ୍ ୨ । ] ‘ଦକ୍ଷେନ’ ଦମିନ ଶିଷ୍ୟା ଇତ୍ୟର୍ଥଃ ।



‘रिपी सुतेऽपि वा स्त्रितमिति शेषः । एतेन अस्य समदर्शितवृत्तम् । ‘धर्मविग्रहं’ धर्मव्यतिक्रमम् अधर्ममिति यावत् ‘निहन्ति’ निवारयति । दुष्ट एव अस्य शत्रुः शिष्ट एव मित्रः, न तु सम्बन्धनिबन्धनः पञ्चपातोऽस्ति इत्यर्थः ।

### Notes on Malli

1. धर्मशास्त्र etc.—Owing to the injunction “devoid of wrath and avarice and in accordance with the Law books.” 2. अदृष्ट्यान् etc.—The sense is—the king punishing the unpunishable and not punishing the punishable incurs great calumny and goes to hell. 3 धर्मशास्त्रम् etc.—“Keeping Dharma Sastras in view and being guided by the judges the king should look after legal affairs in order and with full attention”—so says Narada. 4. दुष्टः etc.—The wicked alone are his enemies and only the good are his friends ; he has no partiality through ties of relation.

### Charcha

1. वसुनि—वसु is wealth. तानि । कर्मे of वाञ्छन् ।
2. वाञ्छन्—वाञ्छ + शब्द = वाञ्छन् wishing, coveting. [ वाञ्छति, ववाञ्छ, अववाञ्छीत ] । Qual. सः ।
3. वशी—वश is आयत्तता, control. सः अस्मि अस्य इति वश + इनि मत्वर्थे = वशी controller of passions, जितेन्द्रियः । Qual. सः ।
4. मन्युना—मन्यु is here क्रोध, anger, grudge. तेन । “हेतो” इति हेतौ द्वितीया ।
5. स्वधर्मः—स्व here means आत्मन् । स्वस्य आत्मनः धर्मः कर्तव्यम् इति स्वधर्मः own duty, इत्यन्तम्—। In this sense the base is a सर्वमान by

the rule “समश्चातिवनास्यायाम्”—the word स is a सर्वनाम् when not meaning blood relation or wealth. “सो ज्ञातावात्मनि स विष्वात्मौघे सुोऽस्त्रिणां धनेः” इतिचमरः । The word सु is masc. meaning ज्ञाति and आत्मन् (soul) ; it is all genders meaning ‘self’, and both neuter and masc. meaning wealth. इतियोगे प्रथमा । Cf. “क्रमादसु नारद इत्यवोचि सः”—Sisu I.

6. इति—an अव्यय implying हेतु here. Duryodhana punished lawlessness because it was his duty to punish. Cp.—“इति एष... अथादिव हेतोः”—Malli.

7. निवृत्तकारणः—नि + वृत् + क्त कर्त्तरि = निवृत्त ceased, क्त + णिच् + कृप् करणे = कारण cause, motive ; here refers to greed and malice, as said before. निवृत्तं कारणं यस्य सः, one whose motive has ceased बहु— । Qual. सः । Construe सुधर्मं इति निवृत्तकारणः or वशी इति निवृत्तकारणः । It is better to take वशी as giving the reason why he is निवृत्तकारणः । With control over passions he cannot be swayed by greed or malice. ( See Prose above ).

8. गुरु etc.—गुरु here is the judge or perhaps the prime minister. He must have been a Brahmana. उप + दिश + क्त कर्मणि उपदिष्टः advised. गुरुणा उपदिष्टः advised by the legal adviser, श्या तत्— । तेन । Qual. दृष्टेन ।

9. रिपी, सुते—विषयाधिकरणे ७मी । The construction after Malli is—रिपी सुते अपि वा स्थितं धर्मविग्रहम् ।

10. निवृत्ति—नि + वृत् + क्त ति = निवृत्ति checks. Nom. सः । [ लङ्—अवृत्, अवधीत, अवान, वनिष्यति ] ।

11. दृष्टेन—दृष्ट्यते धनेन इति दृष्ट + णिच् सुार्धे + कृप् करणे दृष्टः punishment. तेन । करणे श्या ।

12. धर्मविग्रहम्—वि + घृ + अप् भावे = विग्रहः subversion. घ्नियते अनेन इति घृ + म कारणे = धर्मः duty, law. तस्य विग्रहः, subversion of law, i. e. violation of law, इतत्...। तम्। Obj. of निहन्ति। Here there is कर्मविवक्षा and not श्रेयविवक्षा ; hence the rule “जासिनिप्रवृत्तम्—” does not apply and we cannot have धर्मविग्रहस्य।

13. Voice—वाङ्मता...वशिना...कारणेन...तेन धर्मविग्रहः निहन्त्यते।

14. *He sets spies on his rivals and rewards them liberally.*

विधाय रक्षान् परितः परेतरान्

अशङ्किताकारमुपैति शङ्कितः।

क्रियापवर्गेष्वनुजीविषात्कृताः

कृतज्ञतामस्य वदन्ति सम्पदः ॥ १४ ॥

*Prak.*—शङ्कितः सः अशङ्किताकारमुपैति [ When he suspects danger from any of the rival powers he assumes the looks of the unsuspicious ]. This is dangerous—परितः परेतरान् रक्षान् विधाय उपैति [No. He does not neglect the necessary precautions. He places trusty guards all over and then shows as if he does not suspect any one]. The guards for such work must be very trusty indeed—सम्पदः अस्य कृतज्ञतां वदन्ति [ He knows how to appreciate the services of these people as is evident from the gifts he makes. Hence these people do not betray him ]. Which presents do you mean ?—क्रियापवर्गेषु अनुजीविषात्कृताः सम्पदः [ The rich presents that are made over to his people at the fruition of the measures adopted. A liberal and generous king cannot have traitors in his service. ] 14.

*Prose and Syn*—অজিত: ( সন্দ্বিগ্ধ: সন্ ) পরিত: ( সমজ্ঞাত ) পরিতরান্ ( পরিব্ধ: অস্বাভ্য: ইত্যরান্, আকৌয়ান্ ইত্যর্থ: ) রক্ষান্ ( রক্ষকান্ ) বিধায় ( নিযুজ্য ) অশঙ্কিতাকারম্ ( অশঙ্কিতস্য অসন্দ্বিগ্ধানস্য আকার' বহিরাঙ্কতিম্ অসন্দ্বিগ্ধব্যবহার-নিত্যর্থ: ) উপৈতি ( ভজতে ) । ক্রিয়াপবর্গেণু ( ক্রিয়াণাং প্রস্থতানাম্ অপবর্গেণু সমাসিণু প্রারম্ভাবসানেণু ) অনুকৌবিশাতক্ৰতা: ( শ্রুত্যাধীনা বিহিতা: ) স্বস্বদ: ( বিস্ময় ) অস্য ক্রতশ্চতান্ ( হিতবৈদিতান্ ) বদন্তি ( সূচয়ন্তি ) ।

*English*—When suspicious he assumes the looks of the unsuspecting after having placed friendly guards all round. Riches made over to the followers at the completion of the work proclaim his appreciation of service.

*Bengali*—আশঙ্কিত কারণ ঘটিলেও দুর্বোধ্যন চারিধারে বিশ্বাসযোগ্য রক্ষক স্থাপন করিয়া অসন্দ্বিগ্ধের আকার ধারণ করেন । জিহা সমাপ্ত হইলে ভৃত্যদিগকে যে ধন দেন তাহাতে বুঝা যায় তিনি উপকারের উচিত প্রতিদান স্মরণে জানেন ।

*Expl.*—Whenever he has reasons to suspect the movements of any of his rivals he places trusty emissaries to watch him, he himself behaving in a manner as if he suspected no one. The emissaries are all tried men, not for the first time employed at such work. They know that if they do their work satisfactorily the reward will be beyond their fondest expectation ; they are consequently incorruptible and the rival soon comes to grief.

*Malki.*—সন্দ্বিগ্ধ ভেদকৌশলং দর্শয়তি । অজ্ঞা সমজ্ঞাতা অস্য 'অজিত:' অবিজ্ঞাত: সন্ 'পরিত:' সর্বত্র স্পরমজ্ঞাতী 'পরিতরান্' আকৌয়ান্ অবজ্ঞকান্ ইতি যাবৎ । যদা পরান্ ইত্যবন্তি ভেদেণ আত্মসাত্ ক্রূরন্তি । [ সন্দ্বিগ্ধাত্ কর্মণি অশ্ প্রত্যয়: ২ ] । রক্ষন্তীতি 'রক্ষান্' রক্ষকান্ মন্যগুণিসমর্থান্ ইত্যর্থ: [ "সন্দ্বিগ্ধি—" ইত্যাদিনা পশ্যাত্ম ৩ ] , বিধায়' ক্রতান্ নিযুজ্য ইত্যর্থ: । 'অশঙ্কিতাকারম্ উপৈতি' সুখমবিশ্বস্তৌঃপি বিশ্বস্তাবদেব ব্যবহারন্ পরসুখীনেব পরান্ মিনতি ৪ ইত্যর্থ: । ন চ তান্ রক্ষান্ উপৈতি যেন তৈঃপি বিকুবীরন্ ইত্যাহ ৫ ক্রিয়েতি—'ক্রিয়াপবর্গেণু কর্মসমাসিণু 'অনু-

जीविषात्कृता' भृत्याधीनाः कृताः अपरावर्तिना दत्ताः इत्यर्थः । [ "दिशे मा च" इति साति—प्रत्ययः ] 'सम्पदः अस्य राज्ञः 'कृतशतान्' उपकारित्वम् (?) 'वदन्ति, प्रीतिदानैरेव अस्य कृतशतं' प्रकाशयते नतु बाह्मावेष्टः इत्यर्थः । कृतश्रे राजनि अनुजीविनोऽनुदयन्ते अनुरक्ताश्च तं रक्षन्तीति भावः ८ ॥ १२ ॥

## Notes on Malli.

1. यद्वा परान् etc.—Or we have अच् attached to इतर with चिच् added, परान् standing as उपपद in the कर्मकारक the वाक्य being 'परान् इतरयन्ति, i.e., win over the enemies by intrigue (lit. disunion) (See Charcha). 2. नन्दि etc.—the affix is अच् of the पचादि class by the rule "नन्दि—" (See Charcha). 3. स्वयम् etc.—Though himself distrustful he behaves like one full of trust and thus creates rupture among his enemies by their own talk. 4. न च तान् etc.—He does not neglect these watches and thus make traitors of these too. 5. अपरा etc.—Given without the condition of reversion, i. e., as a hereditary gift. 6. उपकारित्वम्—This is meaningless. The text seems to be corrupt. Or say—उपकारः अस्ति अस्य प्राप्तत्वेन इति उपकारी, one benefited. मत्तये इति । This is hardly satisfactory. 7. प्रीतिदानैः etc.—His gratefulness is expressed by gifts of pleasure and not by mere words. 8. कृतश्रे etc. The king being grateful his followers get attached to him and then they guard him.

## Charcha

1. विधाय—वि + धा + क्यप् having engaged.
2. रक्षान्—रक्षन्तीति रक्ष + अच् रक्षा; trust-worthy men who will guard his secret. तान् । कर्म of विधाय । Malli's rule in full is "नन्दि यद्विपचादिभ्योऽनुचिन्त्यचः"—Roots of the नन्दि class take लृ

( अज ) of the यङि class take णिनि and of the पञ्च class take अञ्च in the कर्तृवाच्य ।

3. परितः—परि + तच् = परितः all over. Both in his own kingdom and in that of the enemy. परि here has the sense of सर्व ।

4. परितरान्—परिभ्यः इतरे परितरे other than enemies i.e., friends इतत्— । Better call सुप्सुपा । See बन्धेतराः—Raghu V, 41 and “सन्धेतरम्” Rag, xiii, तान् । Qual. रञ्जान् । Or परः इतरः येभ्यः ते परितरसः बहु— । तान् । When the compound is a बहुव्रीहि, the base is declined like an ordinary अकारान्त word, for its सर्वनामता is barred by the rule “न बहुव्रीहि” । But when a तत्पुरुष (सुप्सुपा) the base is a सर्वनाम because इतर is a सर्वनाम । Malli gives a third way of derivation thus—इतर means पृथक् different. इतर + णिच् i.e., इतरि is a नाम धातु meaning पृथक्करणम् । The णिच् is by the Varttika “तत्-करोति तदाचर” । Next परान् इतरयन्ति इति पर + इतरि + अण् कर्तरि परितराः by the rule “कर्मण्यण्” ।

5. अशङ्कित etc.—शङ्का सञ्जाता अस्य इति शंका + इतच् = शङ्कितः suspicious. इतच् comes in by the rule “तदस्य सञ्जातं तारकादिभ्यः इतच्” words of the तारकादि class take इतच् in the sense ‘it has got it. न शङ्कितः, अशङ्कित नञ्गतः— । आ + क्क + चञ् भावे=आकारः signs, अशङ्कितस्य आकारः अशङ्किताकारः, signs of one not suspicious, इतत्— । तम् । कर्म of उपेति ।

6. उपेति—उप + इ + कट् ति । [इयाय, एत्, अगात्, एष्यति], Nom. सः । The root is गन्धर्थ, hence here प्राप्त्यर्थ ।

7. शङ्कितः—See Note 5 Pred. adj. to सः understood.

8. क्रिया etc.—क्रिया see Sl. 4. अप + क्क + णिच् घञ् भावे = अपवर्गः fruition. क्रियायाम् अपवर्गः fruition of work, द्वैतत्— । तेहु । भावे ७मी

by the rule “यस्य च भावेन भावश्चयम्”—we have सप्तमी in one whose क्रिया indicates another क्रिया । क्रियापवर्गेषु सत्सु इत्यर्थः । Or by transference of epithets, अपवर्गे means time of fruition ; and then अधि ७मी ।

9. अनुजीवि etc.—अनुजीविषात् and कृता are two words uncom-  
pounded. For अनुजीविन् see under sl. 4. अनुजीव्यधीना देवाः इति  
अनुजीविन् + साति अनुजीविषात् gifts under control of the followers  
( अनुजीव्यधीना देवाः ) । ताः । Pred, adj, to सम्पदः । The word is  
अव्यय by the rule “तद्धितस्यासर्वविभक्तिः” । Being an अव्यय the विभक्ति  
disappears. We do not get अनुजीविषात् because the च is prohibi-  
ted in the case of साति by rule “सात्पदाद्योः” । Malli’s rule “द्वि—”  
means that साति and दा are allowed in the sense “under con-  
trol of” if the thing controlled is a gift and there is syntacti-  
cal connection with क, भू, अस्, सम् + पद । Also see next.

10. कृताः—कृ + क्त कर्मणि । Pred adj. to सम्पदः । This is not  
compounded with अनुजीविषात् though syntactically connected  
with it. The reason is अनुजीविषात् is neither an उपपद nor a गत ।  
A सुप्सुपा compound, however, is available with the exposition  
अनुजीविषात् कृताः ।

11. कृतज्ञताम्—कृ + क्त नपुंसके भावे = कृतम् action. कृतं जानातीति  
कृत + ज्ञा + क्त कर्त्तरि = कृतज्ञः grateful. Here क comes in by the rule  
“आतोऽनुपसर्गे” । तस्य भावः । कृतज्ञ + तल् = कृतज्ञता greatfulness ताम् ।  
कर्म of वदन्ति । Or जानातीति ज्ञः = ज्ञा + क्त by the rule “इगुपचञ्चाप्रोक्तिरः  
कः” । कृतस्य ज्ञः कृतज्ञः, शेषषष्ठी समासः । Rest as before.

12. वदन्ति—वद् + क्ण्ट + अन्ति । [ उवाच, अवादीत्, वदिष्यति ] Nom-  
सम्पदः ।

13. सम्पदः—Here presents ; for deriv see sl. 5.

14. Voice.—शक्तिर्न...आकारः उपेयते ।.....कृताभिः सम्पद्भिः कृतश्रता  
उच्यते ।

15. *His measures are carefully adopted and  
produce happy results.*

अनारतं तेन पदेषु लम्बिता ।

विभज्य सम्यग् विनियोगसत्क्रियाः ।

फलानुपायाः परिवृंहितायती-

रुपेत्य सङ्घर्षमिवाथेसम्पदः ॥ १५ ॥

*Prak.*—उपायाः अथेसम्पदः फलानि [ The measures he adopts are attended by happy results ]. How happy ?—परिवृंहितायतीः अथे-  
सम्पदः अनारतं फलानि [ Happy because the results are lasting and following in unceasing succession ]. Are all the measures so successful ?—सङ्घर्षम् उपेत्य इव फलानि [ The measures as it were vie with one another in producing happy results ]. That is very rare—तेन पदेषु विनियोगसत्क्रिया लम्बिताः उपायाः [ The measures are first honoured by him by employing them in undertakings and in return they reward him with happy result ]. Do not the measures clash with one another ?—सम्यक् विभज्य लम्बिताः [ He carefully distinguishes between the cases that require साम or दान or भेद or दण्ड, and employs the particular measure that suits each case ; hence there is no clashing ].

*Prose and Sya.*—तेन पदेषु ( यस्तु कर्मसु इत्यर्थे ) सम्यक् ( यथायोग्यम् ) विभज्य ( विविध्य ) विनियोगसत्क्रियाः ( विनियोगः प्रयोग एव सत्क्रिया समाददाः, ताः ) लम्बिताः ( गमिता प्राप्ता इति शेषः ) उपायाः ( नीतयः सामादयः )



সঙ্কর্ষন্ ( স্পর্শান্ ) উপৈত্ব ইব ( অবলম্ব্য ইব পপম্বরস্পর্শং যিব ) পরিহঁহিতাঘতী:  
(পরিহঁহিতা প্রবিততা আয়তি: স্থিতিকালো যাসাং তা: স্থৈর্যবীরিত্যর্থ: ) অর্থসম্পদ:  
( অর্থানাং সম্পদ: সম্যগ্ভ্রান্ অর্থান্ ইত্যর্থ: ) অনাতরন্ (অজস্রম) ফলানি (প্রসুবতি) ।

*Eng*—The expedients by him made to receive the honour of employment in undertakings after having duly discriminated between them, constantly produce mighty result of lasting and far-reaching consequences is if having adopted rivalry with each other.

*Beng*.—কোন কার্যে কোন উপায় প্রয়োগ করিতে হইবে, তাহা দুর্বোধন বেশ বুঝেন ও পরম সম্বাদের সেই সেই উপায়ের প্রয়োগ করেন। এইরূপে সংকৃত হইয়া, উপায়গুলি যেন সংকারের প্রতিদ্বন্দে পক্ষের সহিত লড়াই করিয়া স্বার্থ ও ব্যাপক ফল অর্জন করিতেছে।

*Expl*.—Remarkable success attends Duryodhana at all his undertaking, for with rare insight he sees which expedient will suit which case and applies it accordingly with great care. It seems as if the expedients themselves vie with each other, is giving back to the king lasting results in return for the consideration they receive.

*Malli*.—অথ উপায়প্রয়োগস্য ফলবতাং দর্শয়তি।—অনারতানিতি। ‘তেন’ রাজ্যাদুর্ভোধনে ‘পদেষু উপায়বস্তু২ [ ‘‘পদং ব্যবহৃতমাত্মস্থানলক্ষণমাত্মস্থং’’ ইত্যমর: ] ‘স্বল্যক্’ অসঙ্কীর্ণম্ অল্যক্ অ বিমল্যং ‘বিনিয়োগ’ এব ‘সতক্রিয়া’ অনুবৃত্ত: সত্কার ইতি যাবত্ তা লম্বিতা: স্থানিষু সম্যক্ প্রযুক্তা ইত্যর্থ:। উপায়বিশেষং বা ৪। ‘উপায়া: সামাদায: ‘সঙ্কর্ষে পরস্পরস্পর্শানুপৈত্ব ইব ইতি ভূতপ্রমা। ‘পরিহঁহিতাঘতী:’ প্রবিত্তোত্তরকালো স্থিরা ইত্যর্থ:। ‘অর্থসম্পদ: অনাতরন্ অজস্রং ফলানি’ প্রসুবতি ইত্যর্থ:।

## Notes on Malli.

1. अथ etc.—He shows now the fruition of the application of the measures. 2. उपायवस्तुषु—In spheres of application of the expedients उपायानां वस्तूनि प्रयोगविषयाः । तेषु । 3. असङ्कीर्णम् etc.—सङ्कीर्ण is mixed up, असङ्कीर्ण not mixed up i.e., separate, व्यस्त is divided i.e, separate ; अव्यस्त not separate. असङ्कीर्णं तथा तथा विविच्य अव्यस्तं यथा तथा च विविच्य is the sense. In other words she knew when the expedients were to be applied singly ( असङ्कीर्णम् ) and also when to apply them two or more in conjunction ( अव्यस्तम् ) । 4. उपाय-विशेषे etc.—Malli, makes विनियोगसत्क्रियाः either a कर्म of लम्बिताः Or an adjective of उपायाः । In the latter case expound विनियोग एव सत्क्रिया येषां ते । ( But then लम्बिताः becomes disconnected. The remark is very likely an interpolation ).

## Charcha

1. अनारतम्—आ + रत + क्त कर्त्तरि = आरत ceased. न आरतम् ceaseless, नञ्त्तत् । तत्तुयथा तथा अनारतम् ceaselessly ; क्तिं विं ; Qual. फलन्ति । The prefixes वि and अव are ordinarily seen in this sense ( अनवरतं फलन्ति, अविरतं फलन्ति ) । आरत is rather unusual.

2. तेन—Refers to Duryodhana.

3. पदेषु—पद here means वस्तु । See Notes on Malli. Perhaps—खान suits here better ; तेषु । अधि ७मी । Malli says उपायवस्तुषु ।

4. लम्बिताः—लभ + णिच् + क्त कर्मणि = लम्बिताः meaning गमिताः and thence प्रापिताः । Qual. उपायाः । By the rule 'लभेच्च—( लभ takes लुम् when an affix beginning with a vowel follows but not in, लट्, लोट् लङ् विचिञिङ् and लिट् ) लुम् is here added to the root लभ ।

The causal root लभ, according to Vamana, may have two kinds of meaning (i) प्राप्तुपसर्जना गतिः—गत्यर्थे is prominent and प्राप्त्यर्थे subordinate, or (ii) गतुपसर्जना प्राप्तिः—प्राप्त्यर्थे is prominent and गत्यर्थे subordinate. When लभ is prominently गत्यर्थे (प्राप्तुपसर्जना गतिः) its अधिकर्ता appears as कर्म by the rule 'गतिबुद्धिप्रत्यवसानार्थे—' see Sl. 1. As an instance of this, Vamana cites "दोर्ध्वं कासु कुमुदानि विकारां लभयन्ति शिशिराःशशिभासः" । Here the अधिकर्ता form was कुमुदानि विकारां लभन्ते । But what is understood by विकारां लभन्ते ? Evidently a sort of motion in the petals of the flowers is intended. The petals were in a certain position when closed and they moved away from that position to open. Hence motion ( गति ) is prominent and attainment of a new position ( प्राप्ति ) subordinate. Thus the root is prominently गत्यर्थे and the rule ' गतिबुद्धि'—applies. We therefore say "शशिभासः कुमुदानि ( अधिकर्ता as कर्म ) विकारां लभयन्ति" । In this sense of causal लभ also compare "मधुरैरवशां लभयन्नपि तिर्यञ्चि शमं निरौषितैः"—Kīrat II. Sl. 55. infra. Vamana's instance of गतुपसर्जना प्राप्तिः is—"सिन् सतिष्ठा सुतरां मुनेर्वपुर्विसारिभिः सौधमिवाद्य लभयन्"—Sisū. I. Sl. 25. Here the अधिकर्ता form was सतिष्ठा वपुः लभन्ते । But is any motion prominently implied here ? No ; motion comes in only in as much as सतिष्ठा which was absent is now present—which is motion by implication only. So the root is prominently प्राप्त्यर्थे, and remotely गत्यर्थे ; the rule "गतिबुद्धि"—does not apply ; and with लिच् the अधिकर्ता does not become कर्म ; thus—अच्युतः सतिष्ठा ( अच्युत अधिकर्ता ) वपुः लभयति । Similarly in the present case the causal root लभ may be गतुपसर्जना प्राप्ति and its अधिकर्ता takes दतीया when लिच् is added See also note 7 below.

5. विभञ्ज—See sl. 9 and 11. He employed the four measures in their distinctive spheres by a division of cases demanding any of these jointly or separately.

४ सव्यक्—सम् + चक्ष् + क्तिन् कर्त्तरि = सव्यक् right. तत् यथा तथा । Rightly क्ति' वि' । Qual. विभञ्ज । सम् becomes सन्नि when the root चक्ष् follows and takes an affix that drops व । The rule is “सम् सन्नि” ।

7. विनियोग etc.—For सत्क्रिया See sl. 12. वि + नि + युज् + चञ् भावि = विनियोग; application, विनियोगः सत्क्रिया येषां ते honoured by application, बहु — । Qual. उपायाः । See notes on Malli. Malli. also makes it (preferably) a कर्म of लंभिताः thus ;—उपायाः विनियोग-सत्क्रियाः लभन्ते ( चक्षिच् ) ; स उपायान् विनियोगसत्क्रियाः लभयति ( चिच् with चक्षिक्त्वा as कर्म by “गतिबुद्धि—” ) । By change of voice we get तेन उपायाः विनियोगसत्क्रिया लंभिताः । In this case he breaks up the compound as—विनियोग एव सत्क्रियाः कर्मधा—of the शाक-पाणिनादि or मयूरवंशकादि class. Here Duryyodhana first finds room ( ईदृ ) for the application (विनियोग) of a certain expedient He then picks up that expedient and puts it in its place. Motion is thus prominent. Next this putting in of the expedient in its place implies esteem for the expedient ; the expedient thus receives honour. Motion first, receiving of honour is subsequent, This is प्राप्तावसर्जना गतिः of Vamana as explained in note 4, The rule “गतिबुद्धि—” applies.

8. फलन्नि—फल + लट् चानि produce. Nom. उपायाः । [ पफाल, अफालीत, फलिष्यति ] । Here the root is सक्कर्मन्, the कर्म being

अर्थसम्पदः । The अवर्त्मक use is very common ; Cf. 'भाव्य' फलति-सर्वत्र' ।

9. उपायाः—उपैति or उपायते एभिः इति उप+इ+अच् or अच्+उच् करणे those by which the end is reached, the object gained ; hence measures, i.e., the four measures—दान, मेद and दण्ड ।

10. परि etc.—परि+इ+विच्+क्त कर्मणि स्त्रियाम्=परिहृिता lengthened, augmented. आ+यन्+क्तिन् भावे=आयतिः । आयति is-उत्तरकाल subsequent stage. “दैर्घ्ये भाविकाले आयतिः” इति त्रिकाश्रयेण । Cf. “तदात्मायतिर्लघुसुमारमेत विचक्षणः”—Kamandaka. परिहृिता आयतिः यासां ताः, whose future is long i. e., whose results are lasting, बहु— । Qual. अर्थसम्पदः ।

11. उपेत्य—उप+इ+ल्यप् having reached, having adopted.

12. सङ्घर्षम्—सम्+घृष+उच् भावे=संघर्षः collision, rivalry, तम् । कर्म of उपेत्य ।

13. अर्थसम्पदः—सम्+पद क्तिप् भावे=सम्पद growth, profusion, अर्थ is wealth. अर्थानां सम्पदः ( सम्पत्तयः ) growth of wealth, इतत्— । ताः । कर्म of फलति । Here by the maxim—भावानयेन द्रव्यानयनम्, we understand सम्पत्ता अर्थाः by अर्थानां सम्पदः ।

14. Voice.—सत्क्रियैः लभितैः उपायैः...आयतयः...फल्यन्ते ।

16. *Crowds of vassals are always in attendance upon him.*

अनेकराजन्यरथाश्वसंकुलं

तदीयमास्थाननिकेतनाजिरम् ।

नयत्ययुग्मच्छङ्कदगन्धिराद्गतां

भृशं नृपोपायनदन्तिनां मदः ॥ १६ ॥

*Prak.*—ମହ: ତଦୌୟମ୍ ଆଷ୍ଟ୍ଵାନନିକିତନାଜିରମ୍ ହସମ୍ ଆର୍ଦ୍ରତାଂ ନୟତି [ The court yard in front of his Durbar Hall is rendered excessively moist by ichor]. Whence comes the ichor ?—ହୃଦୌପାୟନଦନ୍ତିନାଂ ମହ: [ The ichor is flowing from the tuskers presented to him by vassals ], The stench must be ignoble—ଅସୁଖଞ୍ଚଦଗନ୍ଧି: ମହ: [ It is of a pungent odour like the milk of the Saptacchada tree]. Would the ichor cause mud to accumulate?—ଅନିକରାଜନ୍ୟରଥାନ୍ତସଂକ୍ରୁଜମ୍ ଅଜିରମ୍ [ Kings all the world over are his vassals, They come in such a number at times that the court-yard gets packed with their chariots and horses. The horses are numerous, and the presents make quite a large number of elephants too together ; they wet the ground (?)]. 16.

*Prose and Syn.*—ଅସୁଖଞ୍ଚଦଗନ୍ଧି: ( ଅସୁଖଞ୍ଚଦକ୍ଷ ସମ୍ପର୍କକ୍ଷ ଗନ୍ଧ ଇବ ଗନ୍ଧୋ-  
-ୟକ୍ଷ ସ ସମ୍ପର୍କସୁରମି: ) ହୃଦୌପାୟନଦନ୍ତିନାମ୍ ( ହୃଦାସାମ୍ ଉପାୟନାନି ହୃଦୈବପହାରହୃଦୈବ  
-ଦନ୍ତା ବ୍ୟବର୍ଥ: ସ୍ବେଦନ୍ତିନୀ ଗଜା: ତୈସାମ୍ ) ମହ: ( ଦାନଜଳମ୍ ) ଅନିକରାଜନ୍ୟରଥାନ୍ତସଂକ୍ରୁଜମ୍  
( ଅନିକିର୍ବା ରାଜନ୍ୟାନାଂ ରଥାନ୍ତେନୁ ସଂକ୍ରୁଜଂ ବ୍ୟାପ୍ତମ୍ ) ତଦୌୟମ୍ ( ତସ୍ୟ ) ଆଷ୍ଟ୍ଵାନନିକିତନା-  
-ଜିରମ୍ ( ଆଷ୍ଟ୍ଵାନକ୍ଷ ସଭାସା ଥତ୍ ନିକିତନଂ ଗଢ଼ଂ ତସ୍ୟ ଅଜିରଂ ପ୍ରାକ୍ତନମ୍ ) ହସମ୍ ( ଅବ୍ୟର୍ଥମ୍ )  
-ଆର୍ଦ୍ରତାମ୍ ( ସଜ୍ଜାଳମ୍ ) ନୟତି ( ପ୍ରାପୟତି ) ।

*Eng.*—The ichor of elephants presented by kings, smelling like the Saptachchada makes excessively wet the yard before his sitting hall packed with horses and chariots of numerous Kshatriya chiefs.

*Beng.*—କରମତ୍ତାମାଳିନୀ ଚର୍ଚ୍ଚୁକ ଉପହାରବ୍ୟବସ୍ଥା ସତ୍ତ୍ବ ହସ୍ତିସମୂହେର ସମ୍ପର୍କଦ୍ବେର ଆସ  
ମକ୍ଷୁକ୍ତ ବସ ହୃଦୌପାୟନେର ସେହି ଶ୍ରେଷ୍ଠ କଞ୍ଚିର ରାଜାଦିଗେର ଅବ ଓ ରଥବାରା ପରିବ୍ୟାପ୍ତ  
-ମହାନଗମସମୂହଙ୍କ ଚକ୍ରବଳେ ସର୍ବଦା ନିତାନ୍ତ କର୍ମଯାନ୍ତ କରିତେକେ ।

*Expl.*—Duryodhana is now the universal monarch. Rich presents reach him from all over the world and countless kings

are always in attendance at his Durbar Hall. To get back your kingdom from the clutches of such a man is no easy task ; so make adequate preparations for the contest.

*Malli*—अर्थसम्पदनेवाङ्, अनेकेति—‘अयुष्मच्छदस्य’ सप्तपथेषुषस्य गंध इव गन्धो यस्य असौ ‘अयुष्मच्छदगन्धिः’ [‘सप्तसुपमान—’ इत्यादिना बहुव्रीहिसत्तरपद-लोपश्च । ‘उपमानाश्च’ इति समासान्त इकारः 1 ] ‘उपायानाम् उपायानामि’ उपहार-भृता ये ‘दन्तिनः’ तेषां ‘मदः’ [ “उपायनमुपयाञ्चमुपहारस्तथोपदा” इत्यमरः 2 ] अनेकेति—राज्ञाम् अपत्यानि पुमांसः राजन्याः क्षत्रियाः [ “राजश्वरादयत्” इति यत् प्रत्ययः । राज्ञोऽपत्ये जातियद्वयात् न अच् 3 ] रथाश्च अश्वाश्च ‘रथान्श्च’ [सिनाङ्गत्वादेकवदभावः] । ‘अनेकेषां राजन्यानां रथाश्चैनं संकुलं’ व्याप्तं “तदीयमाख्यान-निकेतनाजिरं” सभामण्डपाङ्गनम् [ “अङ्गनं अलराजिरे” इत्यमरः ] ‘अश्वम्’ अश्वैश्च ‘आर्द्रं तां पङ्क्तिस्तुल्यं नयति’ । [ एतेन महासम्पद्विरस्य उक्ता । अतएव उदात्तालङ्कारः । तथा आलङ्कारसूत्रम् “सम्पद्विमहत्सुवर्णनमुदात्तः” इति 4 ] ॥ १६ ॥

#### Notes on Malli.

1. सप्तसुपमानetc.—There is a बहुव्रीहि here with elision of the उत्तरपद by the Varttika “सप्तसुपमान—” । The समासान्त affix इ comes in by the rule “उपमानाश्च” ( See Charcha ). 2. उपायन etc Amara says that उपायन, उपयाञ्च etc. are synonyms. 3. राजश्वर etc.—यत् in राजश्व comes in by the rule “राजश्वराद यत्” । Here the word with the अपत्यप्रत्यय refers to a जाति ( Kshattriya caste ); hence, strictly speaking, no अपत्य being intended अच् is not attached ( See Charcha ). 4, एतेन etc —By this is indicated his immense wealth, and hence the figure is उदात्त । Thus says the अलङ्कारसूत्रम्—“Description of something prosperous, is known as उदात्त अलङ्कार” ।

## Charcha

1. अनेक etc.—राज्ञः अपत्यानि जातिः इति राजन् + यत् = राजन्वाः Kshattriya chiefs. Here यत् in the sense of अपत्य comes after the word राजन् and the derivative refers to a जाति by the rule “राजन्वरात् यत्” ( “जातावेव इति वाच्यम्” ) । By the sutra “ये चाभाक्-कर्म्मणोः”—when a तद्धित affix beginning with य follows अन्नन्त words, the अन्नन्त words do not drop the final न् except in the case of a भाव ( state ) or कर्म (work). Thus here राजन् + यत् = राजन्व ( अपत्याच्च i. e., जात्याच्च ) ; but राजन् + यक् = राजन्वम् ( भावकर्मण्ये ) । सम् + कुल + क कर्त्तरि सकुल crowded. रथाश्च अश्वाश्च रथान्, समाहारवन्तः । Here the समाहारवन्तः is neuter singular by the rule “इन्द्रश्च प्राचिर्नृथ्यसिनाङ्गानाम्”—इन्द्र, compounds of words meaning प्राचाङ्ग or नृथ्याङ्ग or सिनाङ्ग become neuter singular. न एकी अनेकी नञ्त्तत्—here एक means ‘some’. अनेकी राजन्वाः several Kshattriya princes, कर्मणा— । अनेक-राजन्वानां रथान्, horses and chariots of many Kshattriya princes, इतत् । अनेकराजन्वरथान् सकुलम्, packed with horses and chariots इथा तत् । Qual. आस्थाननिकीतनाजिरम् । Or say अनेकराजन्वानां रथाः अनेकराजन्वरथाः । तेषामथाः । तैः सकुलम् । Each chariot has four, six or eight horses yoked to it according to the status of the charioteer etc. Hence the number of horses must be very large. This exposition by emphasising the presence of the horses makes these also responsible for the muddiness of the yard. It is notorious that horses ease themselves immediately on reaching the destination. Or derive अनेकी thus :—एक one. न एकः इति अनेकः । अनेक though meaning many is singular by the rule “परवस्त्रिङ्” इन्द्रतत्पुरुषयोः” and “उत्तरपदार्थप्रधानस्तत्पुरुषः” ; then by एकशेषवृत्ति (e.g., अनेकश्च अनेकश्च अनेकश्च ) we get अनेकी । Bhattaji resorts to such a view in his Manorama.

2. तदीयम्—तस्य दुर्योधनस्य, इदम् इति तद् + इ + तदीयम् । Qual.—अजिरम् ।



3. आस्थान etc.—आस्थीयते अस्मिन् इति आ + स्था + लुट् अधिकरणे = आस्थानम् seat. निकीयते अस्मिन् इति नि + कित + लुट् अधिकरणे = निकीतनम् shelter, room. आस्थानस्य निकीतनम्, Hall for seat, i.e., audience hall इतत्—। तस्य अगिरम् courtyard of ( i. e., before ) the Hall इतत् । कर्म of गयति । अगिर is court-yard, अङ्गन = ( आङ्गिना इति भाषा ) ।

4. गयति—गी + लट् ति । Nom. मद्ः । The root गी being विकर्मक, it has two कर्म...( i ) प्रधानकर्म is अगिरम्, ( ii ) गौणकर्म is आद्रंताम् । [ गिगाय—गिन्धि, गेयति—ते, गनैषीत्—अनेष्ट ] ।

5. अयुष्म etc.—युष्म is two i. e., even. न युष्मः अयुगम्: not even ( i. e., odd ) नञ्त्तत् । अयुष्म here refers to सप्तम् ( seven ), ( उन्ने उन्ने ) अयुष्माः (सप्त) छदाः अस्य इति अयुष्मच्छदः बहु—। This is another name of the Saptacchhada tree, अयुग्मच्छदस्य विकारः पुष्पम् इति अयुग्मच्छद + अण् = अयुग्मच्छदम् flower of the Saptacchhada. Here the affix अण् elides ( लुक् ) by the Varttika “पुष्पमूलीषु बहुलम्” । The word is neuter, Compare “विहीनं प्रसवे सर्वम्”—all words signifying produce ( fruits, flowers etc. ) are in the neuter, अयुग्मच्छदस्य गन्धः, odour of the Saptachhadds flower, इतत् । अयुग्मच्छदगन्धः इव गन्धः अस्य अयुग्मच्छदगन्धिः having odour like that of etc बहु—। Here in the compound अयुग्मच्छदगन्ध गन्ध the उत्तरपद ‘गन्ध’ disappears by the Varttika “सप्तम्पुपमानपूर्वस्योत्तरपदलोपश्च वक्तव्यः” ( A compound, with a word in the ७मी or denoting उपमान leading in it may enter into a बहुव्रीहि ; but then the उत्तरपद disappears ). Again the समासान्त ‘इ’ here comes in by the rule “उपमानाश्च”—इत् is also the substitute when गन्ध, coming after a standard of comparison ( उपमान ), is final in a ( बहुव्रीहि ) । Qual, मद्ः । The ichor of

elephants smells like Saptacchada flowers. Cf—"सप्तच्छदचौरकटु प्रवाहमसन्धानाग्राय मर्दं तदीयम्"—Raghu V.

6. चार्द्रताम्—चार्द्र is wet. तस्य भावः इति चार्द्र + तल् = चार्द्रता । ताम् । गौणकर्म of नयति ।

7. दृपो etc.—दृ + पा + क कर्त्तरि = दृपः, उपपद तत् । उप + इ + लुट् भावे = उपपायनम् presnt. दन्ती एषां सः इन्दन्ती इति दन्त + इति मत्वर्थे प्रशंसाया-  
मतिपायने वा = दन्तिनः tuskers, दृपाणाम् उपपायनानि दृपोपायनानि, इतत् ।  
तान्मेव दन्तिनः presents of elephants, कर्मधा । तेषाम् । षष्ठी शेषे ।

8. Voice.....गन्धिना मदेन.....नोयते । Here the प्रधानकर्म is अजिरम् ; that becomes उक्त here by the dictum "न्यादेः प्रधाने" ।

17. *He has secured the good will of the people  
with extensive works of irrigation.*

मुखेन लभ्या दधतः कृषीवलै-

रकृष्टपच्या इव शस्यसम्पदः ।

वितन्वति क्षेममदेवमातृका-

श्चिराय तस्मिन् कुरुवश्चकासति ॥१७॥

*Prak.*—कुरुवश्चिराय चकासति [ After a long interval of depression following your departure from the land, the Kuru country has again revived and looks happy ]. How so ? शस्यसम्पदः दधतः कुरुवः चकासति [ The land is laughing with a bumper crop ]. But rains are scarce in the Kuru country, how can there be a bumper crop without drudgery on the part of the people—  
अकृष्टपच्या इव कृषीवलैः मुखेन लभ्या शस्यसम्पदः [ No drudgery. These were as easy of access as crops that grow wild on untilled

land ]. But that is possible only where plenty of rain-water is available—অদেবমাতৃকা ( অপি ) কুরব: তস্মিন্ জৈম্ বিতন্বতি (সতি) অকাসতি [ Clouds do not pour liberally on the Kuru country. But king Duryodhana has provided against it by extensive works of irrigation. A bounteous crop is assured and the people live happily ] 17.

*Prose and Syn*—স্বিরায ( দীর্ঘকালম্ ) তস্মিন্ ( দুর্যোধনে ) জৈম্ বিতন্বতি ( মঙ্গলমাবহতি সতি ) অদেবমাতৃকা: ( দেব: পর্জন্যেব মাতা যৈর্বা তাড়য়া ন ভবন্তি যে তে সুহৃষ্টবিরহিতা ইত্যর্থ: ) কুরব: ( কুরুদেশ: ) অক্লটপথ্যা ইব ( যা: ক্লট্ হ্রলশোধিতৈ: কুরৈ: পথ্যন্তে তথাবিধা ন ভবন্তি যা তদ্বশীরিব অযতপরিষ্রুতা ইব ইত্যর্থ: অতএব ) ক্লবৌবলৈ: ( কর্দকৈ: ) সুখেন লভ্যা: ( অনায়াসপ্রাপ্ত্যা: ) শস্যসম্পদ: ( সম্পদানি শস্যানি ) দধত: ( চারয়ন্ত: সন্ত ) অকাসতি ( শোভন্তী ) । Or—জৈম্ বিতন্বতি তস্মিন্ অক্লটপথ্যা ইব ক্লবৌবলৈ: সুখেন লভ্যা: শস্যসম্পদ: দধত: অদেবমাতৃকা: কুরবস্বিরায অকাসতি ।

*Eng*—He ever doing the needful (lit—the good), the Kuru country, without the weather-god as mother, prospers, bearing abundance of crop as easily accessible to the cultivator as those that mature on untilled soil.

*B. ang.*—দুর্যোধন সর্বদা দেশের মঙ্গল করিতেছেন । বর্ষণদেবের অনুগ্রহে বঞ্চিত কুরুদেশ সেই কৃষ্ণ আজ শস্তের ভরে যেন হাসিতেছে । কৃষকেরা সবলে বনে পরিপক্ব শস্তের ছাঁচ মুখে শস্ত ক্ষেদ্রেই পাইতেছে ।

*Expl.*—The Kuru land is a dry country, rainfall being very scanty. The people have to toil hard to grow the year's supply of corn. But Duryodhana has by his well-laid works of irrigation, so transformed it that the cultivators, without much ado are being rewarded with blooming fields. So beware, he will have the full support of the mass at emergencies.

*Malli.*—सम्प्रति जनपदक्षेमकरत्नमाह 1, सुखेनेति—‘चिराय तजिन्’ दुर्बोधने ‘क्षेमं वितन्वति’ क्षेमकरे इति, देवः पर्जन्य एव माता येषां ते देवमातृका इष्टान्मुजीविनो देशाः ते न भवन्ति इति, ‘अदेवमातृका नदीमातृका इत्यर्थः [ “देवो नद्यन्मु-इष्टान्मु-सम्पन्नमोक्षिपाक्षितः । स्यान्वदीमातृको देवमातृकश्च यथाक्रमम् ॥” इत्यमरः 2 । एतेन चत्स कुल्यादिपूर्वकत्वमुक्तम् 3 ] । कुरुषां निवासाः ( ? सः ) कुरवो जनपदविशेषाः ( ? वः ) । कृष्टेन ( णे ) पचन्ते इति कृष्टपद्याः [ “राजस्य—” इत्यादिना कर्मकर्त्तरि क्वप्प्रत्ययान्तो निपातः 4 ] तद्विपरीताः ‘अकृष्टपद्या इव’ कृषिः एवाम् अक्षीमि ‘कृषीवलेः कर्षकैः इत्यर्थः [ ‘रजःकृषि—” इत्यादिना वक्षच् प्रत्ययः । “वले” इति दीर्घः 5 ] सुखेन’ अक्षे श्रेण ‘लभ्या’ लब्धुं शक्याः शस्यसम्पदो दत्तः’ धारयन्तः [ “नाभ्यसाच्छतुः” इति गुमागमप्रतिषेधः 6 ] ‘अकासति’ सर्वोत्कर्षेण वर्त्तन्ते इत्यर्थः [ “अदभ्यसात्” इति केरदादेशः । “अचित्वादयः षट्” इति अभ्यससंज्ञा 7 ] सम्पन्नजनपदत्वात् असन्नापकरत्नाच्च दुःसाध्योऽयमिति भावः 8 ॥ १७ ॥

### Notes on Malli

1. सम्प्रति etc.—Now he speaks of Duryodhana's good services to his country. 2. देशो etc.—A country supplied with paddy grown with water from rivers is called नदीमातृक; and a country supplied with paddy grown with rain-water is called अदेवमातृक । 3. This speaks of his institution of canals and other public works. 4. राज etc.—The word कृष्टपद्य is got with the affix क्वप् by निपातन in the rule ‘राजस्य’ ( See Charcha ), 5. रजः etc.—वक्षच् comes in by the rule ‘रजःकृषि’ । Then there is दीर्घ by the rule “वले” ( See Charcha ). 6. नाभ्यस etc.—The augment तुम् is barred by the rule “नाभ्यसाच्छतुः” । 7. अदभ्य etc.—अत् is substituted for णि by the rule “अदभ्यसात्” । The rule “अचित्वादयः” gives the designation of अभ्यस here ( see Charcha ),

7. सम्पन्न—The sense is—he is hard to be conquered because prosperity rules in his country and he is not an oppressor.

### Charcha

1. सुखेन—‘प्रकृत्यादिभ्योपसंख्यानम्’ इति द्वितीया ।

2. लभ्याः—लब्धः, शक्या इतिलभ+यत् कर्मणि = लभ्याः available. ताः Qual. शस्त्रसम्पदः ।

3. दधतः—धा + लट् स्थाने शट् दधत् । The base दधत् is declined like भुञ्जत् in the masc., like नदी is fem., and neuter रमा and रघा दधत्, दधती, दधन्ति दधति ; in other विभक्ति, it is like the masc. Malli's rule ‘नाभ्यस्तात्’ means that नुम् is not added if शट् comes after an अभ्यस्त root. Hence दधत. not दधन्तः । Qual. कुरवः ।

4. कृषीवलाः—कृषिः अस्ति एषाम् इति कृषि + वलच् कृषीवलाः cultivators, तेः । अनुक्ते कर्तरि द्वितीया । The मत्वर्थीय वलच् comes in by the rule “रजःकृत्यासुतिपरिषदो वलच्”—The words रजम्, कृषि, चासुति and परिषद् take वलच् in the sense of मनुप् । The इ in कृषि becomes दीर्घ by the rule “वली’ दीर्घ’ comes in when वलच् follows.

5. अकृतएtc.—कृष + क्त कर्मणि कृष्ट tilled land, कृष्टे स्वयमेव पच्यन्ते इति कृष्ट + पच + क्यप् कर्मकर्तरि कृष्टपच्याः growing spontaneously on tilled land. न तथा अकृष्टपच्याः, growing spontaneously on untilled land. नञ्स्तत् । ताः । Qual. शस्त्रसम्पदः । Here क्यप् in कर्मकर्तृवाच्य comes in निपातने by the rule “राजस्य-सूर्यस्योद्य-हव्य-कृष्य-कृष्टपच्य-अव्यध्याः”—These seven words are irregularly formed with the affix क्यप् । कृष्टे पच्यन्ते in the कर्मवाच्य gives कृष्टपाक्याः with ख्यत् । “कृष्टे स्वयमेव पच्यन्ते कृष्टपच्याः, कर्मकर्तरि । शुद्धे कर्मणि तु कृष्टपाक्याः”—Bhattoji. कृष्टेन in Malli. seems to be a copyist's slip. The

समास is असमर्थे as in असमर्थसम्पदः । The negation should attach to कष्ट and not to कष्टपथः । Hence we should say अकष्टे पथन्ति । But that would give अकष्टपाथ with स्यात् । We are thus driven to the round about असमर्थे समास as above.

6. शस्यसम्पदः—For सम्पद see sl. 5, शब्+कप् शस्यम् । तेषां सम्पदः, इतत् । ताः । कर्म of दधतः । शस्यसम्पदः = सम्पन्नति शस्यानि by the maxim “भाषाण्येन द्रव्यानयनम्” ; compare अर्थसम्पदः, sl. 15.

7. वितन्वति—वि+तन + शट् वितन्वन् । तस्मिन् । Qual, तस्मिन् ।

8. ज्येष्ठा—ज्येष्ठा is मङ्गल । Here the मङ्गल is in shape of arrangement for irrigation, कर्म of the क्रिया in वितन्वति ।

9. अदेव etc—देवः इष्टिरूपो देवः माता येषां ते, having cloud as mother बहु । देवमातृकाः । न तथा नञ्त्तत् । Qual. कुरवः । Here कप् in मातृकाः comes in by the rule “नट्प्रत्यय” words technically known as नदी and ककारान्त words take कप् final in बहुव्रीहि । Here the remark नदीमातृका इत्यर्थः after अदेवमातृकाः is not a happy one, Amara points out the distinction between a देवमातृका and a नदी-मातृका country. In the former the fields are watered by the weather-god the rains. The cultivators are spared the trouble of watering the fields, To them शस्यसम्पदः is indeed सुखेन लब्धाः । In the latter, canals have to be dug and water carried to the fields with much toil. Thus शस्यसम्पदः is not at all सुखेन लब्धाः । The verse wants to say that though not देवमातृका the शस्यसम्पदः is सुखेन लब्धाः to the cultivators, Hence the नञ् in अदेवमातृका is अभावार्थ with the अभाव emphasised, If by अदेवमातृका we are to understand नदीमातृका, the नञ् becomes तदन्यार्थ and the verse loses its point,

10. चिराय—A सुबन्त प्रतिरूपक अव्यय having the sense of २५। The २५ here is चत्वन्वययोगे i. e., व्याप्ती। The rule is “कालाध्वनोरन्वय-संयोगे” कालवाचक and अध्व (road) वाचक words take २५ when व्याप्ति is implied. Or चिराय = चिरात् कालात् परम् i. e., after a long interval from your departure from there.

11. तस्मिन्—Refers to Duryodhana, भावे ७मी। The rule is “यस्य च भावेन भावलक्षणम्” see sl. 24.

12. कुरवः—See sl. 1, under कुरुणाम्। Nom. to चकासति। Here the plural in निवासाः and विशेवाः in Malli, seems to be a copyist's slip.

13. चकासति—चकास + लट् भि = चकास् + अन्ति = चकासति। The root चकास is an अभ्यस्त root by the rule “अचित्यादयः षट्” the six roots जाट्, दरिद्रा, शास्, चकास्, दीधी, वेर्वी and the root जञ् are to be recognised as अभ्यस्त। चकास् being an अभ्यस्त root अन्ति is substituted for भि by the rule “अदभ्यस्तात्”। Hence the form is चकासति। [ लङ् अचकात्, लोट् हि चकाहि चकाधि चकासाच्चकार-वसुव-चास, अचकासीत् ]।

14. Voice.....अदेवमादकेः दधन्निः ..चकासते।

15. Remark,—The Mahabharata says that when the king follows Dharma in full, सत्ययुग prevails in his kingdom and everything grows spontaneously, Cf. ‘...चक्रेष्टया पृथिवी भवन्त्योषधयस्तथा...।’ Duryodhana was also now following Dharma in full, so his subjects got crops as if grown abundantly on an untilled land. He was doing so to compensate for his wrongs done on Yudhisthira.

18. *The earth herself as it were, ministers to his wants.*

उदारकीर्त्तैरुदयं दयावतः

प्रशान्तबाधं दिशतोऽभिरक्षया ।

५९ स्वयं प्रदुग्धेऽस्यगुणैरुपस्तुता

वसूपमानस्य वसूनि मेदिनी ॥९८॥

*Prak.*—मेदिनी स्वयं वसूनि प्रदुग्धे [ The crops are reared with so great ease, it seems as if the Earth herself is rearing them ]. Is that possible ? वसूपमानस्य अस्य गुणैः उपस्तुता मेदिनी [ He is now well-nigh a second Vasu ( Kuvera ). His virtues have made a deep impression on Earth ]. Which virtues do you mean ? दयावतः उदारकीर्त्तैः अस्य [ He is kind to a degree towards his people, Hence to mitigate the drudgery of the people in rearing crops in a country poor in rain-fall, he has completed extensive works of irrigation. These and other similar works have rendered the ground soft, ensuring as it were a spontaneous growth of rice, pulses etc. ]. But the very richness of the soil would invite invaders and cause misery to the people—अभिरक्षया प्रशान्तबाधम् उदयं दिशतः अस्य [ With well-devised measures of protection all over the land, all hindrance to his rise are removed, and the Earth rears crops for him herself without fear of misappropriation by the other powers ].

*Prose and Syn.*—उदारकीर्त्तैः ( यशस्विनः ) दयावतः ( उदयस्य अतएव ) प्रशान्तबाधम् ( प्रशान्ताबाधा यस्मिन् कर्मणि तत् यथा यथा निर्विघ्नमित्यर्थः ) अभिरक्षया ( परिपालनेन ) उदयम् ( वृद्धिम् ) दिशतः ( जनयतः ) वसूपमानस्य



( वसुः कुवेरः उपमानं यस्य कुवेरकल्पस्य ) अस्य गुणैः उपपद्यता ( द्राविता ) मिदिनी ( धरणी ) वसूनि ( धनानि ) स्वयं प्रदुग्धि ( दुग्धा भवति ) । Or—उदारकीर्तिः दद्यावतः अभिरक्षया उदयं प्रशान्तबाधं दिशतः...प्रदुग्धि ।

Eng.—Softened by the virtues of that sympathetic king of high renown that rivals Kuvera and secures prosperity by full protection without hindrance, the Earth herself ( i. e. voluntarily ) yields up riches.

Beng.—मित्र रक्षाश्रमणी द्वारा अबाध प्रतिष्ठे मग्न करितेहेन बलिना दयावृत्त कीर्तिमान एव कुबेरपुत्र दुर्घोषनेन शृणु ज्वीकृत इहेनाई येन धरिणीदेवी अग्र ठाहार जगु नञ्जादि धन उरुपादन करितेहेन ।

Expl.—Though thus lavishly spending money for the good of his people, his exchequer is always full because the Earth is so drawn towards him by his virtues that she herself yields up for him the riches in her bowels. N. B.—This is after Malli. We may also look upon this verse as explaining how अकूटपद्मा इव अस्य समुद्रः । See Prak. above which takes up this view.

Malli.—ननु एवं जनपदानुवर्तिनः कथमर्थलाभ इत्यत्र आह, उदारैर्ति।—उदारकीर्तिः महायशसः [ “उदारो दाढमहतीः” इत्यमरः ] ‘दद्यावतः’ परदुःख-हरणेऽर्थः अतएव “प्रशान्तबाधं” प्रशमितीपद्रवं यथा स्थानं तथा । क्रियाविशेषणम् उदयविशेषणं वा २ । [ “वा दानं शान्त—” इत्यादिना शमिधातोर्ध्वान्निष्ठातो निपातः ३ ] ‘अभिरक्षया’ सर्वतस्त्राणेन ‘उदयं’ ‘वृद्धिं’ दिशतः समुपादयतः ‘वसुमानस्य’ कुवेरोपमस्य [ “वसुमन्मूखाग्निधनाधिपेभु” इति विश्वः ] ‘अस्य’ दुर्घोषनस्य ‘गुणैः’ दद्यादादिष्व्यादिभिः ‘उपपद्यता’ ‘मिदिनी वसूनी’ धनानि [ “वसु तोये धने” इति वेज्रयन्त्री ] ‘स्वयं प्रदुग्धि’ अक्षेत्रेण दुग्धते इत्यर्थः [ दुग्धः कर्मकर्तरि लट् । “न दुग्धं नमो यक्षिणी” इति यक्ष-प्रतिषेधः ४ ] । यथा केनचित् विदुर्ज्ञेन नवप्रसूता रक्षिता च गौः स्वयं प्रदुग्धि इति भावः [ अलङ्कारस्तु “विशेषणमात्रसाभ्याम् अप्रस्तुतस्य गत्यत्वे समासोक्तिः” इति सर्वलङ्कारः । अत्र प्रतीयमानया गवा सह प्रकृतान्तरः,

( ? प्रकृतायाः ) मेदिन्या भेदेऽभेदलक्षणातिशयोक्तिवशात् अपोस्रत्वेन उक्तिः इति संक्षेपः ॥ १५ ॥

### Notes on Malli

I. ननु etc.—Well thus following the ( wishes of the ) country whence does he get the necessary funds ? On this he says उदार etc. 2. क्रियाविशेषणे etc.—This qualifies the क्रिया in दिशतः or it qualifies उदय । 3. वा दान् etc.—This is by निपातन in the rule “वा दान्—” with निष्ठा क्त attached to श्म ending in चिच् ( see Charcha ). 4. दुह् etc.—We have लट् after दुह् voicing the कसंकर्ता । यक् is barred by the rule “ न दुह्—” ( See Charcha ). 5. यथा etc.—The drift is—As a recently calved cow milks herself if guarded by some clever fellow. But as regards अलङ्कार the author of the अलङ्कारसर्वस्व says—It is a contracted statement ( समासोक्ति ) if the unproduced ( अप्रस्तुत ) is to be inferred from similarity of attributes alone. Here the contraction is that मेदिनी is stated to be nothing but गौ which is suggested ( from similarity of attributes ) ; this is by virtue of hyperbole which sees identity in difference. [ N, B. The text is corrupt, प्रकृताङ्गाः is meaningless. It seems to be a copyists' slip for प्रकृतायाः । Explain thus—समासेन संक्षेपेन उक्तिः समासोक्तिः । उक्तिश्च उपमायाः । यत्र उपमेयमात्रमुच्यते उपमानञ्च विशेषणमास्यात् गम्यते तत्र सचिन्तोक्तिः । सा च समासोक्तिरित्यभिधीयते । इह समासोक्तिरलङ्कारः । क इह संक्षेप इत्याकाङ्क्षायामाह—मेदिनी प्रकृता उपमेया, गौः प्रतीयमाना उपमानम् । गवा सह अपोस्रत्वेन तदभिन्नत्यागेन ( अतद्व्यावृत्त्या ) मेदिन्या उक्तिः । गौरिव मेदिनी न तु गौरिव । कथमेवं भेदे अभेदा ? भेदे अभेदलक्षणा या अतिशयोक्तिः तद्वशात् ] ।

## Charcha

1. उदार etc.—उद् + कृ + घञ् भावे = उदार, here महान् । कृत + क्तिन् भावे=कीर्तिः fame. उदारा कीर्तियस्य सः of wide fame, बहु— । तस्य Qual. अस्य ।

2. उदयम्—उद् + इ + अच् भावे = उदयः prosperity. तम् । कर्म of दिशतः ।

3. दयावतः—दया is kindness सा असि अस्य इति दया + मतुप् = दयावान् kind. Here Duryodhana's kindness was expressed by his excellent arrangement of irrigation etc. तस्य । Qual. अस्य । Here व is substituted for म of मतुप् by the rule “मादुपधायाश्च मतोर्वीड्यवादिभ्यः”—words ending in म or अवर्णे or having a penultimate म or अवर्णे, change the म of मतुप् into व excepting words of the यवादि class.

4. प्रकृतबाधम्—प्र + शम् + णिच् + क्त कर्मेणि स्त्रियाम् = प्रशान्ता or प्रशमिता checked, बाध + अ भावे स्त्रियाम् = बाधा obstacle. प्रशान्ता बाधा यस्मिन् तत्, बहु— । तम् । Qual. उदयम् । Here शम् + णिच् + क्त becomes optionally शान् or शमित by the rule “वा दान् शान् पुणं दस्यष्टञ्जज्ञाः”—the seven words दान् &c are irregularly formed with निष्ठा ( णिच् ) । Malli. also makes it a क्तिन् वि—Qual. दिशतः ।

5. दिशतः—दिश + कटः शट् = दिशन् doing. तस्य । Qual. अस्य । [ दिशति, दिदेश, अदिच्छत्, दीक्षति ] ।

6. अभिरक्षया—अभि + रक्ष + अ भावे = अभिरक्षा all—round protection. तया । करणे तृतीया ।

7. स्वयम्—An अव्यय in the sense of तृतीया । स्वयम् = आत्मना by self. प्रकृत्यादित्वात् तृतीया ।

8. प्रदोग्धि—प्र + दुह् + लट् ते कर्म कर्त्तरि । Here the original form was स मेदिनी वसुनि प्रदोग्धि—He milks the earth riches. This does not express all that is wanted to be said here. The intention is to say that the milking is being done without any effort on the part of Duryodhana. Thus Duryodhana's own व्यापार is ignored. Consequently the कर्म becomes independent of the कर्त्ता, i. e., it becomes स्वतन्त्र । But in the matter of some work done, what is स्वतन्त्र receives the designation कर्त्ता by the rule “स्वतन्त्रः कर्त्ता” । It is कर्मकर्त्ता not a plain कर्त्ता । Here मेदिनी is one कर्म and वसुनि the other. Of these, one is to be the कर्त्ता ; and मेदिनी is preferred because in it there is relatively more व्यापार and more independent व्यापार than in वसुनि । मेदिनी then is the कर्मकर्त्ता here, the other कर्म remaining कर्म still. Thus we except मेदिनी वसुनि प्रदोग्धि । But the rule “कर्मवत् कर्मणा तुल्यक्रियः” now comes in. It says that a कर्त्ता which has the same व्यापार it had when it was कर्म, i. e., कर्मकर्त्ता is to be treated like कर्म । Now the लट् in प्रदोग्धि voices the कर्त्ता which is मेदिनी । But मेदिनी by the rule “कर्मवत्—” is to be like कर्म । Hence the लट् should have the कर्मवाच्य form, i. e., we should have आत्मनेपद and यक् with the form मेदिनी वसुनि प्रदुह्यते । Next we have the Varttika “सकर्मकाणां प्रतिषेधः” which prohibits कर्मवद्भाव in the case of सकर्मक roots, here there is a कर्म, v. z. वसुनि । Thus apparently the old form in the परस्मैपद is to be restored. Another Varttika however makes an exception of दुह् and पच—“दुहिपचोर्वहुलं सकर्मकयोः” । so we do expect आत्मनेपद and यक् । But the rule “न दुहचु ननां यकचिचौ” prohibits यक् and चिष् in the case of दुह् etc. Finally

then the form is प्रदुग्धे instead of प्रदुक्षते । [दोग्धि—दुग्धे, दुदोह—दुदुहे, धोत्यति—ते, चधुक्षत-चदु ग ध ] ।

9. चक्ष—Refers to Duryodhana.

10. गुणे—चतुर्त्वे कर्त्तरि श्या ।

11. उपक्षता—उप + क्ष + क्त कर्मणि स्त्रियाम् = उपक्षता over-flowed, प्राविता । Qual. मेदिनी ।

12. वसुमानस्य—वसु here means the god of wealth, कुवेर । उपनीयते इति उप + मा + श्राट् भावे = उपमानम् resemblance. वसुः कुवेरः उपमानं यस्य, वह— । तस्य । Qual. चक्ष ।

13. मेदिनी—When the demons मधु and बेटभ were slain by विष्णु, their fat ( मेद ) and flesh covered the whole earth which was thence named मेदिनी [ मेद + इनि मत्वर्थे स्त्रियां = मेदिनी having fat ]. Compare “मधुकैटभयोक्षासीन्मदमांसपरिप्लुता । तेनेयं मेदिनी देवी प्रोच्यते ब्रह्मवादिभिः ॥ The word मेद has same meaning as मेदस् ( fat ). Raghunath cites the following use of मेद in this sense from Salihotra “तृषाकस्यल्लमिहरो मलत्रो मेदकुष्ठजित्” । कर्मकर्त्ता of प्रदुग्धे ।

14. Voice—उपक्षुतया मेदिन्या...प्रदुक्षते । A root in the कर्म-कर्त्तृवाच्य being चकर्मक generally is changed into भाववाच्य । Cf. “कर्मणस्तुकर्त्तृत्वविषयायां प्राक् सकर्मका अपि प्रायेण चकर्मकाः, तेभ्यो भावे कर्त्तरि च लकाराः । नियते काष्ठेन”...Bhattoji. But here the root being सकर्मक, the voice should be changed into कर्मवाच्य । Only चकर्मक roots in the कर्मकर्त्तृवाच्य take भावे ‘ल’ । Cf. “वत्करणं किमर्थम् ? स्वाश्रय-मपि यथा स्यात् । ‘नियते कुसूलेन’ इति चकर्मकाणां भावे लो यथा स्यात्” ।

19. *He has the backing of redoubtable fighters.*

महोजसो मानधना धनाचिंता

धनुर्धृतः संयति लब्धकीर्तयः ।

नसंहतास्तस्य नभिन्नवृत्तयः

प्रियाणि वाञ्छन्त्यसुभिः समीहितम् ॥१६॥

*Prak.*—धनुर्धृतस्तस्य प्रियाणि समीहितं वाञ्छन्ति [ There are warriors to further his cause ]. Every king has them—धनाचिंताः ( सन्तः ) असुभिः समीहितं वाञ्छन्ति [ They are well-paid and in gratitude they are ready even to lay down their lives in his service ]. This does not mean much if the warriors are of ordinary calibre—महोजसः संयति लब्धकीर्तयः धनुर्धृतः [ They are fighters of great prowess and of tried mettle in battles ]. They will at any moment sell themselves to another if offered a better price—मानधना धनुर्धृतः [ They are men of good breeding and high lineage valuing honour more than anything else. They cannot turn traitors ], But suppose they themselves combine against Duryodhana—नसंहता धनुर्धृतः [ No they have not formed a clique, nor would they form one ]. Then there is the danger of their falling out with each other and ruining the king's cause—नभिन्नवृत्तयो धनुर्धृतः [ No ; they do not work at cross purposes ].

*Prose and Syn.*—महोजसः ( महत् ओजो वलं यथा ते, वलवन्तः ) मानधनाः ( मानो धनं येषां ते माग्निः ) धनाचिंताः ( धनेन अर्चिताः अर्धपूजिताः ) संयति ( युद्धे ) लब्धकीर्तयः ( लब्धा कीर्तिर्यैः ते ख्यातिमन्तः ) नसंहताः ( अल्लतसंविदः ) नभिन्नवृत्तयः ( न भिन्ना वृत्तिर्येषां ते नैतरेतरविरोधिनाः ) धनुर्धृतः ( शरासनधराः )

योधा इति यावत् ) तस्य ( प्रायेः ) प्रियाणि ( ईप्सितानि ) समीहितुम् ( कर्तुम् )  
वाञ्छन्ति ( इच्छन्ति ) । Or—Place तस्य after असुभिः ।

*Eng.*—Richly honoured, warrior of great prowess, with fame achieved in battles, prizing self-respect, neither selfishly grouped together nor working at cross purposes, are ready with their lives to do ( or—render ) him good.

*Bengali*—छद्मोपान अर्थद्वारा सम्मानित करिषा वृद्धे श्यातनामा महावीरगणैर संग्रह करिषाछिलेन । ईश्वरा आश्रमस्नानेन वर्षावादि जानेन, बाथलोउते नलबद्ध बा परम्परविरोधी नहेन, आर धाण निरागु राजार हितसाधने प्रयत्न ।

*Expl.*—Duryodhana has in his service a host of famous warriors whom he takes care constantly to honour with liberal gifts. They work for him in unison and do not combine for selfish purposes. Such is their devotion to his person that they will not hesitate to lay down life to promote his cause. It will not therefore be an easy affair to conquer him in battle. Also See Prak.

*Malli.*—वीरानुकूल्यमाह महीजस इति 1—‘महीजसो’ महाबला, अन्यथा दुर्बलानाम् अनुपकारित्वात् इति भावः 2 । मानः कुलशीलाद्यभिमान एव धनं येषां ते ‘मानधनाः’, अन्यथा कदाचित् बलदर्पात् विकुर्वीरन् इति भावः 3 । ‘धनैः अर्चिताः’ सत्कृताः अन्यथा दारिद्र्यात् एनं जह्युः इति भावः 4 । ‘संवति’ संग्रामे ‘लब्धकौतयः’ बहुयशस इत्यर्थः । अन्यथा कदाचित् मुह्येयुः इति भावः 5 । संकृता मिथः सङ्गताः स्वार्थनिष्ठा न भवन्ति इति “नसंकृताः” [ नञर्थस्य नञ्बन्धस्य सुपसुपेति समासः 6 ] । ‘मित्रवृत्तयः’ मिथो विरोधात् स्वानिकार्यविघातकरा न भवन्ति इति ‘नमित्रवृत्तयः’ [ पूर्ववत् समासः ] अन्यथा स्वानिकार्यविघातकतया स्वामिद्रोहिणः मुराः इति उभयत्रापि तात्पर्यार्थः 7 । ‘धनुर्धतः’ धानुष्ठाः ; अयुधैर्यमानोपलब्धमेतत्, प्रधान्यात् धनुर्धतम् 8 । ‘तस्य’ दुर्योधनस्य ‘असुभिः’ प्रायेः ‘प्रियाणि समीहितुम्’ कर्तुं ‘वाञ्छन्ति’ वाञ्छार्थं प्राणान् दातुमिच्छन्ति अन्यथा दोषकारत्वात् इति भावः । [ अत्र

महीजसआदिपदार्थानां प्राचदानकर्तव्यतां प्रति विशेषणगत्या हेतुत्वाभिधानात् काव्य-  
लिङ्गमलङ्कारः । लक्ष्यन्तु उक्तम् । तथा साभिप्रायविशेषणत्वात् परिकरालङ्कारः ।  
इति द्वयोः तिलतण्डुलवत् विभक्ततया करणात् संसृष्टिः १ ] ॥ १२ ॥

### Notes on Malli

1. वीर etc.—Here he speaks of his support by the valourous.
2. अन्यथा दुर्बल etc.—Otherwise they are weak and cannot render service in return.
3. अन्यथा कदा etc.—Else sometime they might turn perverse through pride of strength
4. अन्यथादारिद्र्य etc.—Else they would leave him through poverty.
5. अन्यथा कदा etc.—Otherwise they might get confused at times.
6. नञ्-  
शेष etc.—The समास is by “सुप्सुपा” of न which means the same as नञ् ।
7. उभयत्र etc.—Both the epithets ( नसंहताः, नभिन्नव्रतयः ) signify that otherwise they might turn traitors by ruining the master's cause.
8. आयुधोय etc.—This i.e., धनुर्धतः stands for warriors in general. धनु alone is mentioned because it is the foremost of all weapons
9. अन्न etc.—Here the अलङ्कार is काव्यलिङ्ग because the senses of the words महीजसः etc. are declared through their adjectival force as the हेतु of the determination to give up life. Its definition is already given. Also the adjectives महीजसः etc. being all significant, the अलङ्कार is परिकर । And as they appear as separate like a mixture of sesamum and rice the figure is संसृष्टि ।

### Charcha

1. मही etc.—भोजस् is prowess. महत् भोजः येषाम्, of great prowess वच्—। Qual, धनुर्धतः । The significance of the epithet



is that they were capable of rendering good service. See Malli.

2. मान etc.—मान + घञ् भावे = मानः । मान एव धनम् येषाम्, whose wealth is self respect. बहु—। Qual, धनुर्धृतः । The epithet implies that they would not join others for a better fee ; for they value self-respect more than mere money. They are of a noble lineage. Cf. “अभिमानैकधना हि मानिनः”—Śiśu. Also See Malli.

3. धनार्चिताः—अर्च + णिच् + क्त कर्मणि = अर्चिताः । धनेन अर्चिताः honoured by money, इया तत्—। Qual. धनुर्धृतः । This implies that they were well supplied with money and had no reason to leave him. Also See Malli.

4. धनुर्धृतः—धनुः विद्यति इति धनुस् + धृ + क्तिप् कर्त्तरि—धनुर्धृतः warriors, उपपदतत्—। Nom. to बाणहन्ति । This does not mean mere archers. ( see Malli ).

5. संयति—सम् + यम् + क्तिप् अधिकरणे = संयत् battle-field. तस्याम् । अग्निं ७मी ।

6. लब्ध etc.—लभ् + क्त कर्मणि स्त्रियाम् = लब्धा acquired. लब्धा कौर्त्तिर्यैः who have acquired fame, बहु—। Qual. धनुर्धृतः । The epithet suggests that as they were of great fame in battles, so there was no chance of their losing heart at emergencies. Also see Malli.

7. न संयताः—सम् + हन् + क्त कर्त्तरि = संयताः united. न संयता इति नसंयताः, सद्वसुपेति समासः । Here the समास is between नञर्थक न-शब्द and संयत । They were not united in a clique against Duryodhana ; this is implied by this word here.

8. तस्य—Refers to Duryodhana.

9 नमिन्न etc.—इत + क्तिन् भावे = इति: occupation, inclination etc. भिद + क्त कर्तरि स्त्रियाम् = भिन्ना separate. भिन्ना इत्ययः येषाम्, differently occupied, बहु—। न भिन्नइत्ययः इति नभिन्नइत्ययः, सुप्सुपा। See note 7. Cp.—“नैकाधा—इत्यादौ तु नशब्देन सह सुप्सुपेति समासः”—Bhattoji. Qual. धनुर्धृतः। For force see Malli. also Prak.

10. प्रियाणि—प्रीयन्तीति प्री + क्त कर्तरि = प्रियाणि। The क comes by the rule “इयुपधञ्जाप्रोक्तिरः कः”—roots that have इ, उ ऋ as उपधा and the roots ज्ञा प्री and कृ take क in the कर्तृवाच्ये। तानि। कर्म of समोद्धितम्। प्रिय is used substantively here.

12. वाङ्मन्त्रि—वाङ् + छट् मन्त्रि। Nom. धनुर्धृतः। For Conj, See sl. 13.

13. असुभिः—असु meaning प्राण is always masc. plural. करणे द्वतीया। Cf. “दाराचतलागासूनां बहुत्वञ्च”।

14. समोद्धितम्—See समोद्धते sl. 7. सम + ईङ् + तुमुन्।

15. Voice —महौजोभिः मानधनैः धनाश्रितैः (सदृभिः) लब्धकीर्तिभिः नसंहतैः नभिन्नइतिभिः धनुर्धृतैः वाङ्मन्त्रिभिः।

20. *He guards his own but discovers others' secrets.*

महीभृतां सञ्चरितैश्चरैः क्रियाः

स वेद निःशेषमशेषितक्रियः।

महीदयैस्तस्य हितानुबन्धिभिः

प्रतीयते धातुखिवेहितं फलैः ॥ २० ॥

*Prak.*—स महीभृतां क्रियाः निःशेषं वेद [ He keeps himself well-informed of whatever other kings undertake ]. How ?—सञ्चरितैः चरैः [Through spies that are honest and trustworthy he collects

information and interrupts and checks his rivals in time ]. Others can do the same with him—অশেষিতক্রিয়: স: [ His works on hand are all completed without hitch ]. How is that ? তস্য ইচ্ছিতং ফলৈ: প্রতীয়তে [ His movements are so carefully guarded that no one knows what is in his mind, and his measures have to be inferred from the results following ]. What sorts of results ? মহোদয়ে: হিতানুবন্ধিভি: ফলৈ: [ The results are of vast magnitude, all leading to his welfare ]. This is incredible—ধাতু: ইচ্ছিতমিষ [ Well, the Ordainer does his work in this fashion Who ever knows beforehand what termination Vidhata will give to any matter at hand ? It is only after the event that people surmise the stages by which it comes to pass. Precisely the same thing happens with Duryodhana's undertakings. Really you have to be careful Sire ].

*Prose and Syn*—অশেষিতক্রিয়: ( ন শেষিতা: অশেষিততয়া স্থাপিতা: ক্রিয়া কৰ্ম্মাণ্যনি যেন স:, কৃতকৃত্য ইত্যর্থ: ) স সম্ভৱিতৈ: ( সৎ যুদ্ধ' চরিতং যৈৰ্ণ তৈ: যুদ্ধভনৈ: ) অবৈ: ( প্রতিধিভি: ) মহৌষ্মতাম্ ( দ্বাদশরাজমণ্ডলগতানাম্ অপৰিণা রাষ্ট্রাম্ ) ক্রিয়া: ( প্রারম্ভান্ ) নি:শেষং বেদ ( সাঙ্কল্যেন জানাতি ) । ধাতুবিষ ( প্রজাপতৈরিষ ) তস্য ইচ্ছিতম্ ( প্রারম্ভ: ) মহোদয়ে: ( মহান্ সদ্যো লাভো যৈষ্য: তাড়য়ৈ: মূৰ্খিত্বৈ: ) হিতানুবন্ধিভি: ( দ্বিতং মঙ্গলমণুবন্ধু'শীলং যৈৰ্ণ তাড়য়ৈ: শ্রমপরিণামৈ: ' ) ফলৈ: ( প্রসবৈ: ) প্রতীয়তে ( অনুমীযতে ) ।

*English*—With no work left unfinished, he through well-behaved spies, knows the movements of all the other kings. As of the Ordainer, his undertakings are inferred from beneficially ending results of vast developments.

*Beng.*—নিজরাজের সমস্ত কার্য শেষ করিয়া ছুঁয়োখন বিবাসযোগ্য চরবারা পররাজের ভূপতিদিগের কার্যকলাপ সম্পূর্ণভাবে অবগত আছেন। তাঁহার কার্য বিধাতার কার্যের দ্বায় নিয়ত হিতকর ও অভ্যন্ত সমৃদ্ধিসূক্ত ফল দ্বারাই অনুধিত হইয়া থাকে।

*Expl.*—Everything that demanded his immediate attention in the kingdom has been done by him. Over and above this, through trusted emissaries, he has gathered full information of how other kings are busying themselves and had provided for all their movements. His own movements, however, are so well guarded that no one has even an inkling of them before his end is achieved, and vast consequences develop promoting his welfare.

*Malli.*—सम्प्रति खराट्टवत् परराट्टवत्तान्तमपि वेत्तीति आह, मङ्गोदयमिति<sup>1</sup>—  
‘अशेषितक्रियः’ सभापितकृत्यः आफलोदयकर्मा इत्यर्थः । ‘स’ दुर्योधनः ‘सञ्चरितैः’  
शुद्धचरितैः अवच्छकैः इत्यर्थः । चरन्तीति चराः तैः चरैः प्रशसिभिः [ पचाद्यच् ] ।  
‘मङ्गोदयता क्रियाः’ प्रारम्भान् ‘निःशेषं वेद’ वेत्ति [ “विदो लटो वा” इति णत्वादेशः<sup>2</sup> ]  
खराट्टसं तु न कश्चित् वेद इत्याह मङ्गोदयेरिति<sup>3</sup>—‘धातुरिव तस्य’ दुर्योधनस्य ‘इहितम्’  
उद्योगः ‘मङ्गोदयेः’ मङ्गावृद्धिभिः हितम् अनुवध्नन्ति अनुवध्नन्ति इति ‘हितानुवध्नीनि’ तैः  
सन्निः इत्यर्थः । ‘फलैः’ कार्यसिद्धिभिः ‘प्रतीयते’ ज्ञायते । फलानुमेयाः तस्य प्रारम्भा  
इत्यर्थः<sup>4</sup> ॥ २० ॥

### Notes on Malli

1. सम्प्रति etc.—Now he says, that, as of his own kingdom he knew the affairs of other's kingdoms too. 2. विदो etc.—There is णल् ( ण ) here by the rule “विदो” ( See Charcha ).  
3. खराट्टसम् etc.—By मङ्गोदयैः etc. is said that none knows his secrets. 4. फल etc.—His undertakings are to be inferred from results only.

### Charcha

1. मङ्गोदयताम्—मङ्गो is Earth. मङ्गो विधति इति मङ्गो + ध + क्तिप् कर्तरि  
= मङ्गोदयतः, उपपद्यतम्—। तेषाम् । शेषे मङ्गो—। This refers to the  
remaining kings of his राजमण्डलम् ।

2. सञ्चरितैः—चर + क्त भावे नपुंसके = चरितम् character. चस + शब्द = सत् existent, hence good. सत् चरितं येषां ते of good character i. e., trustworthy, बहु—। तैः। Qual. चरैः। The epithet suggests that the spies engaged by Duryodhana were not traitors.

3. चरैः—चरन्तीति चराः, पचाद्यच्। तैः। द्वितीया करणे। Also see Sl. 4, under चारचक्षुषः।

4. क्रियाः—Deriv. see sl. 4. कर्म of वेद।

5. वेद—विद् + लट् तिप्=विद् + लल ( च ) in place of तिप्=वेद। Here लल् ( च ) comes optionally in place of लट् ति by the rule “विदो लटो वा”—the विभक्ति लल्, चतुस्, उत्स्, यल्, अच्, स of लिट् come in optionally in place of the corresponding five विभक्ति of लट् परस्मैपद। Here in लट् the धातु does not take चभ्यास but only the विभक्ति are added. Hence the form is वेद। The root विद् when अदादि means ‘to know’ [conj. see sl. 5] ; when दिवादि it means ‘to exist.’ when रुधादि the meaning is ‘to deliberate’ ; when तुदादि it means ‘to get’ Cf. “सप्ताथां विद्यते ज्ञाने वेति विन्ने विचारणे। विन्दते विन्दति प्राप्नोति शब्दं—लुक्—अम्—शेषिदं क्रमात् ॥”

6. निःशेषम्—शेष + घञ् भावे = शेषः end ; निर्गतः शेषो यस्मात् ( कर्मणः ) तत् यथा तथा, having no residue, बहु—। Adv. Qual. वेद।

7. अशेषित etc.—शेष + शिच् + क्त कर्मणि स्त्रियाम् शेषिताः having a remainder ; or शेषः सञ्जातः आसाम् इति शेष + इतच् तारकादित्यात् = शेषिताः। Or again शेषं करोति इति शेष + शिच् + लट् ति = शेषयति। शेष ( नाम धातु ) + क्त कर्मणि स्त्रियाम् = शेषिताः। In all these the meaning is the same, न शेषिताः without remainder i. e. finished, नञ्त्त—। अशेषिताः क्रियाः येन सः by whom all works are finished, बहु—।

Qual. सः । The epithet suggests that he works till his end is gained and thus finishes his work—Malli.

8. महोदयः—उद + इ + अच् भावे = उदयः rise. महान् उदयः येभ्यः तः from which great consequences follow, बहु । Qual. फलैः । उदय often means 'advance' prosperity etc. These are avoided because these in a maner imply हितानुबन्ध ; consequently हितानुबन्धिभिः becomes almost superfluous. The meaning 'rise' 'show of result' is colourless and leaves ample room for the additional qualification हितानुबन्धिभिः ।

9. हितानु etc.—हितम् अनुबध्नन्ति इति हित + अनु + बन्ध + चिनि कर्त्तरि ताच्छील्ये — हितानुबन्धोनि leading to good. उपपद तत् । तैः । Qual. फलैः । Here चिनि comes in by the rule "सुष्यजातौ—" (see sl. 2). Or अनु + बन्ध + अच् भावे अनुबन्धः । हितस्य अनुबन्धः हितानुबन्धः इतत् । सः अस्ति एषाम् इति हितानुबन्धः + इनि मत्वर्थीय हितानुबन्धिनः । The काशिका is against the first derivation, because there is an उपसर्ग here. But the Bhashya says "सुपीति वर्त्तमाने पुनः सव्यङ्ग्यं किमर्थम् ? अनुपसर्ग इत्येष तदसूत । इदं सुष्याति यथा स्यात् ।" So the Bhashya would have चिनि with any kind of सुप् even with an उपसर्ग ।

10. प्रतीयते—प्रति + इ + लट् ते कर्मणि = प्रतीयते is inferred. Conj. sl. 11 and 15.

11. धातुः—दधातीति धा + ढच् कर्त्तरि = धाता creator. तस्य । श्रेवे शब्दौ ।

12. ईहितम्—ईह चेष्टायाम् + क्त नपुंसके भावे = ईहितम्, चेष्टा under taking. उक्ते कर्मणि १मा ।

13. फलैः—फल here is result, तैः । करणे २या ।

14. Voice.—...तेन विद्यमाने अशेषितक्रियेण । ...प्रतियन्ति ( जनाः ) ...।

21. *He has won over all other kings  
by his personal virtues.*

न तेन सज्यं कश्चिदुद्यतं धनुः

कृतं न वा कोपविजिह्ममाननम् ।

गुणानुरागेण शिरोभिरुह्यते

नराधिपैर्मह्यमिवास्य शासनम् ॥ २१ ॥

*Prak.*—नराधिपैः शिरोभिरस्य शासनमुच्यते [ Kings do his behests with alacrity ]. That is because they are afraid of him—तेन सज्यं धनुः न कश्चित् उद्यतम् [ In no case has he ever lifted up his bow. There is thus no occasion for fear ]. One can frighten others even with a frown without taking up the bow—न वा आननम् कोपविजिह्मं कृतम् [ Nor again did he frown at any one ]. Then whence this alacrity of kings ?—माख्यमिव गुणानुरागेण उच्यते [ A wreath is carried on the head because it is acceptable by virtue of its fragrance, beauty and the like. His command too is valued because it is acceptable on account of the present personal virtue of Duryodhana himself ].

*Prose and Syn.*—तेन कश्चित् ( कुत्रापि ) सज्यम् ( दत्तगुणम् ) धनुः न उद्यतम् ( उत्तोलितम् ) आननं वा ( मुखमपि ) कोपविजिह्मम् ( कोपेन विजिह्मं कुटिलं रोषकलुषम् ) न कृतम् । गुणानुरागेण ( तस्य गुणेषु यः अनुरागो राज्ञां तेन हेतुना ) नराधिपैः ( अन्यैः राजभिः ) अस्य शासनम् ( आज्ञा ) माख्यमिव ( खजमिव ) शिरोभिः उच्यते ( धार्यते ) ।

*Eng*—In no case was his bow with the string attached raised or his face distorted in anger either. His command is carried on their heads by the other kings like a wreath through regard for merit.

*Beng.*—तिनि कण्ठे धनूके गुण दिना कारारु अति नका करेन नाई वा कथनो कोणे जकुटि मुख ( धारण ) करेन नाई । राजांरा गुणेर अन्वरोधे तीहार आंखा पुष्पमांगार मत् मरुके धारण करितेहेन ।

*Expl.*—Easy. See Prak.

*Malli.*—मित्रबलमह, नेति—‘तेन’ राज्ञा ‘क्षचित्’ कुत्रापि सहज्यया मौर्व्या सज्यम् [ ‘मौर्वी ज्या शिञ्जिनी गुणः’ इत्यमरः 1 । ‘तेन सहेति तुलायोगे’ इति बहुव्रीहिः 2 ] । ‘धनुः न चयतं’ न ऊर्ध्वोद्धतम् ; ‘आननं’ वा कोपविजिह्वं कोपेन कुटिलं ‘न कृतं’ यस्य कोप एव न उदेति कुतस्तस्य युद्धप्रसक्तिः इति भावः ; कथं तर्हि ‘आद्यां कारयति राज्ञ इत्यत्राह गुणेति 3—गुणेषु’ दयादाक्षिण्यादिषु ‘अनुरागेण’ प्रेम्णा । मात्प्रपञ्चे—स्वानुवर्ति 4 यदा सौरभगुणलोभेन ‘नराधिपेः अन्वभूपालैः’ ‘अस्य शासनम् आद्या माला एव ‘मात्प्र’ तदिव [ ‘चातुर्वर्ण्यादित्वात् स्वार्येण्यञ्’ इति शौरसान्नी 5 ] । ‘शिरोभिः उद्धते’ धार्यते [ ‘वचि स्वपियजादीनां किति’ इति अकि सम्प्रसारणम् । अत्र उपमा कृता एव 6 ] ॥ २१ ॥

Notes on Malli.

1. मौर्वी etc.—Amara says मौर्वी, ज्या etc are synonymous.
2. तेन etc.—There is बहुव्रीहि in सज्यम् by the rule ‘तेन सहेति—’ ( See Charcha )
3. यस्य कोपः etc.—Where is the inclination to fight in one whose anger does not at all arise ? How then does he make the kings obey orders—this is explained by गुणानु etc.
4. सूत्र etc.—Because attached to a string
5. चातुर्वर्ण्यं etc.—Kshirasvamin says that मात्प्र is of the चातुर्वर्ण्यादि class taking ञञ् स्वार्ये ।
6. वचि etc.—There is सम्प्रसारण by the rule ‘वचि—’, ( See Charcha ). The figure clearly is उपमा here.

Charcha

1. सज्यम्—ज्या is मौर्वी, bowstring. तथा सह वर्तते इति सज्यम् or सहज्यम् with the string attached. बहु—। The बहुव्रीहि here is



guided by the rule “तेन सहेति तुल्ययोगे”—सह implying equal participation in any matter is compounded in a बहुव्रीहि with the word that takes द्वितीया in connection with it. Next सह optionally becomes स by the rule “बोपसर्जनस्य”—सह optionally becomes स when it is a constituent of a बहुव्रीहि । Qual. धनुः ।

2. उद्यतम्—उद् + यम + क्त कर्मणि—उद्यतम् uplifted. [ यच्छति, ययाम, अयंसीत् ]

3. धनुः—धनुस् is bow. उक्ते कर्मणि १मा ।

4. कश्चित्—Sometimes. चित् here is an अव्यय implying indefiniteness.

5. कृतम्—कृ + क्त कर्मणि = कृतम् made. [ करोति-कुरुते, अकरोत् अकुरुत, अकार्षीत् अकृत, करिष्यति ते, चकार-चक्रे ] ।

6. कोप etc.—कृप + चञ् भावे=कोपः anger. For जिह्वा see sl. 8, विशेषेण जिह्वम् विजिह्वम्, प्रादितत् । कोपेन विजिह्वम्, frowning with anger, श्या तत् । Qual आननम् ।

7. गुणान् etc.—See sl. 11 द्विती श्या । गुण here means string (सूत्र ) or fragrance ( मालापत्रे ) । See Malli “सुगानुवर्ण्य यदा शौरभागुणलोभेन” ।

8. उच्चते—वच् + लट्ते कर्मणि=उच्चते । Here व् of ‘वच्’ becomes उ by सम्यसारण । The rule is “वचिस्त्वपि”—Roots वच्, स्त्रप् and those of the यञादि class take सम्यसारण i, e, change य into इ, व into उ etc. when a प्रत्यय dropping क follows. Here यक् elides क ( कित् ), hence the rule applies. [ वङ्गति ते, उवाङ् ऊङ्गे, वच्चाति वच्चाते, अवाचीत् अवीदृ ] ।

9. नरा etc—अधिपान्तीति अधि + पा + क्त कर्मणि = अधिपाः kings, नरा-न्नाम् अधिपाः king of men, शिववष्टा समासः । तैः । अनुक्ते कर्मणि श्या ।

10. मालाम्—माला is garland. माला एव इति माला + स्त्रार्थे षञ् = मालाम् । “चातुर्वर्णादितान् स्त्रार्थे षञ्” । माला like चातुर्वर्ण्य takes षञ् without change of meaning.

11. शासनम्—शिक्षते इति शास + लुट् भावे = शासनम् command, उक्ते कर्मणि १ना ।

12. Voice.—स...न उद्यतवान् ।...कृतवान् । नराधिपाः बहुनि ।

13. Remark.—Unhesitating and whole-hearted acceptance of a command is described as carrying the command on the head ( शिरोमिरुह्यते ) । Compare ‘तथेति शेषामिव भर्तुराज्ञामादाय मूर्ध्ना मदनः प्रतस्थि’ Kumara III

22. *He is busy with sacrifices and Dussasana  
acts as a Prince Regent'*

स यौवराज्ये नवयौवनोद्धतं

निधाय दुःशासनमिदं शासनः ।

मुखेष्वस्तिन्नोऽनुमतः पुरोधसा

धिनीति हव्येन हिरण्यरेतसम् ॥ २२ ॥

*Prak.*—स हिरण्यरेतसं धिनीति [ He is now feeding fire ]. What do you mean ? मुखेषु हव्येन धिनीति [ He is going through sacrifice after sacrifice and making offerings to fire ]. He will soon tire out—पुरोधसा अनुमतः अस्तिन्नः धिनीति [ This has the approval of his family priest and he does not feel the fatigue ]. But why all this ? दृढशासनः सः [ His rule is now thoroughly established, अर्थ and काम are achieved. It remains to acquire धर्म ]. This he is doing as advised by his family priest assiduously following his

directions without flagging], But the kindom will suffer through lack of supervision—दुःशासनं यौवराज्यं निधाय धिनीति [Dussasana is in charge of state affairs]. Is he equal to it ?—नवयौवनोद्धतं दुःशासनं निधाय [There is your chance. Young and haughty Dussasana is undoing by his thoughtlessness what Duryodhana had achieved ; so do you, Sire, seize the opportunity ].

*Prose and Syn.*—इक्ष्वाक्यशामनः ( इक्ष्वाक्यवंशजमानं शासनम् आश्रय यस्य स पूजितनिदेशः ) स नवयौवनोद्धतम् ( नवेन यौवनेन उद्धतं प्रगल्भं गर्वितं वा ) दुःशासनं यौवराज्ये ( युवराजकर्मणि ) निधाय ( नियुज्य ) पुरोधसा ( पुरोहितेन ) अनुमतः ( उपदिष्टः ) अखिलः ( क्लमरहितः सन् ) सखिषु ( यागीषु ) इज्येन ( इविषा ) द्विरण्यरितसम् ( विभावसुम् ) धिनीति ( प्रीययति ) ।

*English*—He, of blazing command, having appointed to the office of prince Regent ( Crown Prince ) Dussasana who was bold ( or fiery ) from fresh youth, tirelessly feeds Fire with offerings at sacrifices being directed thereto by the family-priest.

*B. ag.*—দুৰ্য্যোধনের আজ্ঞা এখন সৰ্ব্বত্র পূজিত হইতেছে, তাই তিনি নব-যৌবনে প্রগল্ভ ( মগ্নিত ) দুঃশাসনকে যুবরাজ করিয়া স্বয়ং পুরোহিতের উপদেশ মত যজ্ঞে যুত হারা অবিভ্রান্ত অগ্নির তর্পণ করিতেছেন ।

*Expl.*—With sway thus established over all the other princes, Duryodhana thinks that অর্থ and কাম are achieved unto him. So, with a view to achieve ধর্ম also and thereby attain the much coveted নিষগ, he has devoted himself untiringly to works of piety. Dussasana who is young and capable is acting as Prince Regent ( Or-Young and haughty Dussasana is acting as Prince Regent). He is estranging the people by his inexperience and thoughtlessness ; so now is your chance, Sire to strike back.

*Malli.*—सम्यगिति अस्य धार्मिकत्वमाह, स इति—‘दुःशासनः’ अप्रतिहताश्च ‘सः’ दुर्व्योधिनो ‘नवयीवनीकृतं’ प्रगल्भं धुरन्धरम् इत्यर्थः । दुःखेन शिष्यते इति दुःशासनः तम् [ “भाषायां शासियुधि” —इत्यादिना खल्वर्थे युच् प्रत्ययः । ] यौवराजो युवराज-कर्मणि [ ब्राह्मणादित्वात्थञ् ] ‘निधाय’ नियुज्य इत्यर्थः ‘पुरोधसा’ पुरोहितेन ‘अनुमतः’ अनुज्ञातः, तस्मिन् याजके सति इत्यर्थः ; तदुल्लङ्घने दोषस्वरणादिति भावः २ । [ “निष्ठा” इति भूताथे क्तः । न तु “मतिबुद्धि—” इत्यादिना वर्त्तमानार्थे । अन्यथा ‘पुरोधसा’ इत्यत्र “क्तस्य च वर्त्तमाने” इति षष्ठी स्यात् ३ ] ‘अखिलः’ अनवशो ‘मखेष्ट’ कृतुषु ‘इत्येन इविषा । हिरण्यं रेतो यस्य तम् ‘हिरण्यरेतसम्’ अनलं ‘धिनोति’ प्रीणयति [ धिवेः प्रीणनार्थात् “धिन्विक्लन्व्योर च” इति च प्रत्ययः । अकारस्यान्ता-देशः ४ ] ॥

#### Notes on Malli.

1. भाषायाम् &c.—By the Varttika “भाषायां शासि—” ( sl. 7 ) युच् is added in the sense of खल्व् । 2. तस्मिन् &c.—He remaining the guide at the sacrifice, because the Smritis declare it a sin to ignore him (the priest). 3. निष्ठा etc.—In अनुमतः there is क्त in a past sense by the rule “निष्ठो”—निष्ठा i. e. क्त and क्तवत् are added to roots denoting past action. There is no वर्त्तमाने क्त here by the rule “मतिबुद्धिपूर्णाथे भ्यच्” ( See Charcha ). For in that case the word पुरोधसा would have the sixth case—ending ( षष्ठी ) by the rule “क्तस्य च वर्त्तमाने” ( see Charcha ). 4. धिनोति comes from the root धिवि, i. e. धिन्व् meaning ‘to please, by the rule “धिन्वि—” च is substituted for the final of this root and then the root takes च प्रत्यय in लट्, लोट् लङ्, विधिलिङ्, ( See Charcha ).

#### Charcha

1. यौव etc.—युवाचासो राजा चेति युवराजः, कर्मधा—, by the rule “राजाहःसखिभाहच्” टच् is added as समासान्त after the words राजन्,

अङ्गन् and सखि final in a तत्पुरुष—; टच् (च) comes after युव + राजन् giving युवराजः। तस्य कर्म इति युवराज + अञ् = यौवराज्यम्। तज्जिन्। अधि ७मी। Here अञ् comes after the word युवराज for it is to be listed in the ब्राह्मणादि class, the rule being—गुणवचनब्राह्मणादिभ्यः कर्मणि च। Also Cp.—समासे तु ब्राह्मणादित्वात् अञ्” Bhattoji.

2. नव etc.—यूनी भाव इति युवम् + अञ् = यौवनम् youth. उद + ङ् + क कर्त्तरि = उद्धतः haughty. नवं यौवनम् fresh youth, तमं च। तेन उद्धतः puffed up with fresh youth, इया तत्। तम्। Qual. दुःशासनम्। Malli. explains उद्धत as प्रगल्भ bold, and secondarily धुरन्धर the mainstay. This seems far-fetched.

3. निधाय—नि + धा + लृप् having placed.

4. दुःशासनम्—दुर् + शास + युच् कर्मणि = दुःशासनः। तम्। कर्म of निधाय। He was the immediate junior brother of Duryodhana,

5. इह etc.—शिक्षते इति शास + लृट् भावे = शासनम् rule, command. इन् + क कर्त्तरि इहम् lit. bright प्रदीप्तम्; Secondly uninterrupted, established. इहं शासनं यस्य सः of established rule. बहु। Qual. सः। This is because as remarked in sl. 21. “गुणानुरागे च शिरोभिर्वह्यते नराधिपैर्मांसाग्निवासां शासनम्।”

6. मखिषु—मख is sacrifice, तेषु। अधि ७मी।

7. अखिन्नः—खिद् + क कर्त्तरि = खिन्नः tired, न खिन्नः untired नञ् तत्। Qual सः।

8. अनुमतः—अनु + मन + क कर्मणि = अनुमतः ordered, directed. Here क is added to अनु + मन in the past tense. Had it been in the present tense ( वर्तमाने ) by the rule “मतिबुद्धि—” मत्वर्थ ( मति is wish ) बुद्धार्थ and पूजार्थ roots take वर्तमाने क then in place of

पुरोधसा we should have got पुरोधसः with वही by the rule “क्ताञ्च च वर्तमाने” the अनुक्त कर्ता in connection with a root having वर्तमाने क्त takes the इष्टी विभक्ति । It is a mistake to suppose that मन्थर्थे, वृद्धार्थे—and पूजार्थे roots always take वर्तमाने क्त and never अतीते क्त, Cf, “न च तत्कवीष्टिव्यव्यायेन मत्यादिभ्यः क्तस्य वर्तमानकाखी भूतकालतां वाधते इति वाच्यम्”—Manorama.

9. पुरोधसा—पुरः धर्त्त वा धीयते इति पुरस+धा+असि कर्त्तरि कर्मणि वा =पुरोधाः priest 1. e. one who first starts the sacrifice ( कर्त्तरि ), or one who is allowed to precede ( कर्मणि ) तेन । अनुक्ते कर्त्तरि श्वा ।

10. धिनोति—धिवि ( धिन्व ) +खट ति =धिनोति pleases प्रीययति । by the rule “धिन्विङ्गन्वोरच”—we have च in place of the final of धिन्व when उ replaces श्च ; Thus धिन्व +खट तिप् =धिन्व +उ+खट तिप् =धिन् च+उ+खट तिप् । च disappears because it is an चार्द्ध-धातुक । Hence we get धिन् उ खट तिप् । The उ does not cause गुञ्च and changes, धिन् into धेन् because the लोप is स्थानिवत् and therefore इ is not उपधा । This gives धिनु तिप् =धिनोति । [ अधिनोत्, अधिन्वीत्, दिधिन्व ] ।

11. हव्येन—हूयते इति हु+यत् कर्मणि =हव्यम् clarified butter, ghee तेन । करणे श्वा । Whatever is offered in the fire is हव्य not necessarily घृत only.

12. हिरण्य etc—हिरण्य is gold. हिरण्यं रेतो यस्य स हिरण्यरेताः the fire, वहु । तम् । Obj of धिनोति ।

13. Voice.... तेन...इह्यासनेन...अखिलेन...असुमतेन...धिन्व्यते हिरण्य-रेताः ।

23. *Though secure in every way he apprehends  
trouble from you.*

प्रलीनभूपालमपि स्थिरायति

प्रशासदावारिधि मण्डलं भुवः ।

स चिन्तयत्येव भियस्त्वदेष्टी-

रहो दुरन्ता बलवद्विरोधिता ॥ २३ ॥

*Prak.*—Does he apprehend trouble from me ?— स त्वदेष्टीः भियः चिन्तयत्येव [ Certainly he does ]. But I am a beggar, he is the lord of the world—आवारिधि भुवो मण्डलं प्रशासदपि चिन्तयति [ Even thus established he fears you. Then perhaps he suspects that I have powerful allies—प्रलीनभूपालमपि मण्डलं प्रशासत् [ He has no rival in the world hence you have none to unite with. Yet he is afraid of you ]. Possibly then there are defects in his rule—स्थिरायति प्रशासदपि चिन्तयति [ All approved measures to secure permanency of his rule have been adopted yet he is apprehensive ]. Why then this nervousness?—रहो बलवद्विरोधिता दुरन्ता [ Your personal worth is immense ; you are unquestionably a much stronger man ; and quarrels with the strong always end disastrously for the weak. Hence his apprehension ].

*Prose and Syn*—स प्रलीनभूपालम् ( प्रलीनाः विनताः भूपालाः अरिहृता यस्मिन् तथाविधं निःसपत्नम् ) स्थिरायति ( स्थिरा आयातिः उत्तरावस्था यस्य तथाविधम् अनपायि ) भुवो मण्डलम् ( दिक्चक्रबालम् ) आवारिधि ( सप्तागवं यथा तथा ) प्रशासत् ( आशापयन्नपि ) त्वदेष्टीः ( भवत्सकाशात् एष्यतीः आगामिनौः ) भियः ( भयस्त्वानानि ) चिन्तयत्येव ( गणयत्येव ) । रहो ( चिदम् ) बलवद्विरोधिता ( बलवता प्रबलिन सह या विरोधिता शत्रुता सा ) दुरन्ता ( दुःस्थितः अन्तः अवसानं यस्याः तथाविधा अहितावसाना इत्यर्थः ) ।

*Eng*—He, though ruling up to the seas the circuit of the world with rival kings vanished and the future stable, apprehends danger to come from you. Of a sad end, Ho ! is hostility with the mighty !

*Beng.*—রাজারা দুর্বোধনের আজ্ঞা মাথায় করিয়া লইতেছেন বলিয়া তাঁহার শাসন এখন স্থিরভর হইয়াছে। তিনি সমাগরা পৃথিবীর ঈশ্বর। বিপক্ষ কোনও রাজা নাই, কাজেই তাঁহার শাসন ক্ষতঃপর উঠিয়া যাইবে এ ভয় হইতে পারে না। তথাপি আপনার ভয় অস্তর হইতে যাইতেছে না। বলবানের সহিত বিরোধের পরিণাম ভাল নয়।

*Expl.*—Eaasy. See Prak.

*Malli.*—স চেত্ তাৎশ্য উদ্যোগী তর্হি' অস্মাভিনিক্যোগীর্ভাব্যমিত্যশঙ্ক্য  
উদ্যোগাশা' দশ্যতি প্রলীনেতি—'স' দুর্বোধিনঃ "প্রলীনমুপাল'" নিঃসপত্রম্ ইত্যর্থঃ।  
'স্থিরায়তি' অপর্যায়ি ইত্যর্থঃ। মুখো মন্ডল আ বারিধিষ্যঃ আবারিধি। [ 'আজ্  
মত্যা'দামিষ্যতিঃ' ইতি অব্যয়ীভাবঃ, ২ ] 'প্রশাসন' আশ্রায়ণ অপি [ 'জন্মিত্যা'দ্যঃ  
ষট্' ইতি অশ্বসংস্কা। 'নাম্যস্মাচ্চতুঃ' ইতি নুমাগমপ্রতিষেধঃ, ৩ ] 'তত' ততঃ  
'এষ্যতিঃ' আগমিষ্যতিঃ আগামিনীঃ ইতি যাবন-ধাতুনামনেকার্থতাদৃকার্থসিদ্ধিঃ।  
অথবা আজ্ধূর্বঃ পাঠঃ। 'এল্যে'ধত্বাৎ' ইতি ব্রজিঃ। "লুটঃ সদ্ধা" ইয়ি শতপ্রত্যয়ঃ  
'উগিতশ্চ' ইতি জীপ্। "আজীল্যোন্ম" ইতি বিকল্যাৎ লুমভাবঃ, ৪ ] 'মিত্যো  
ময়হিতুন্' বিপদঃ ইত্যর্থঃ 'চিন্তয়তি' আকৌচয়তি এষ। তদ্যাহি 'অহো' বলবদ-  
বিরোধিতা দুরন্তা' দুষ্টাবসানা ! সার্বভৌমস্যাপি প্রবলেঃ সপত্রৈঃ সহৈবৈশ্ম অনর্থপথ্য-  
বসায়ি এষ ইতি তাৎপর্যম্, ৫। সামান্যেন বিশেষসমর্থনরূপো'র্ডান্মন্যাসালঙ্কারঃ, ৬ ॥ ২২

#### Notes on Malli

1. স চেত্ etc.—Apprehending the objection that if he has so much enterprise then we have to give up exertion, he shows hopes of enterprise i, e. points out that there is room for enterprise. 2. আজ্ etc.—There is অব্যয়ীভাব in আবারিধি by "আজ্—" (See Chrchā) 3. জন্মিত্যা etc.—In প্রশাসন the root শাস



being an अभास root by “नञित्वा—”, गुणानम is barred by the rule “नाभासा—” (See sl. 17). 4. चातुर्नाम etc.—A root may acquire various meaning. So ऐष्यतीः (इ + लृट् शब्द + ऊँप्) means आगमिष्यतीः । Or we may take the reading as ऐष्यतीः there being चाङ् as उपसर्ग before the root ( चा + इ + लृट् + शब्द + ऊँप् ) । With चाङ् as उपसर्ग there is वृद्धि in ऐष्यतीः by the rule “एत्वञ्च” । There is शब्द is ऐष्यत् by “लट्, सङ्” । Then ऊँप् comes in by “उमितञ्” । By “आच्छी—” absence of नञ् in ऐष्यतीः is optional (See Charcha). 5. सावन् etc.—Even an Emperor’s quarrel with formidable enemies has an undersirable end. 6. सामान्येन etc.—Here there is अर्थान्तरव्यास in the shape of supporting a particular statement by a general one.

### Charcha

1. प्रक्षीन etc.—प्र + क्षी + क्त कर्त्तरि = प्रक्षीनाः subdued. भुवःपालयन्तीति भू + पा + यिच् + अच् कर्त्तरि = भूपालाः kings. प्रक्षीनाः भूपालाः यस्मिन् तत्, बहु—। तत् । Qual. मखलम् । This explains why स्थिरायति । There is no one to dispute his authority.

2. स्थिरायति—आयति is उत्तरकाल ( See sl. 15 ). “देव्यो भावि काले आयतिः”—विकाशशेषः । स्थिरा आयतिः यस्मिन् तत् यथा तथा, बहु—। Qual. the क्रिया in प्रशासत् । His rule had its future secure. Malli. makes it an adj. to मखलम् । स्थिरा आयतिः यस्य तत्, बहु—। But मूखलम् having its future secure is meaningless, for it is ever stable, It will decay only at the end of Kalpa. The rules of kings are changing ; so it seems better to take स्थिरायति with reference to Duryodhana’s rule. In the latter case स्थिरायति modifies प्रशासत्, See our Prak.

3. प्रशासत्—प्र + शास् + श्ठ = प्रशासत् ruling. Qual. सः । The root शास् is अभास, so तुम् is barred here. See sl. 17.

4. आवारिधि—वारि धीयते अस्मिन् इति वारि + धा + कि अधिकरणे = वारिधिः ocean. आङ् here is in the sense of मर्यादा (exclusion) वारिधेः आ आवारिधि, अव्ययीभावः—। As far as the sea. Qual. the क्रिया in प्रशासत् । Here अव्ययीभाव is guided by the rule “आङ्-मर्यादाभिविध्योः” आङ् implying exclusion and inclusion is optically compounded with a पञ्चम्यन्त word connected with it, and the samasa is अव्ययीभाव ।

5. मण्डलम्—The circuit. कर्म of प्रशासत् ।

6. चिन्तयति—चिन्त + चिच (चुरादि) + लट् ति = चिन्तयति thinks. Nom. सः [ चिन्तयामास, अचिचिन्तत् ] ।

7. भियः—विमेति अस्मात् इति भौ + क्तिप् अधिकरणे = भौः । ताः । कर्म of चिन्तयति । The base भौ is declined like शौ ।

8. त्वदेव्यतोः—त्वत् is the 5th, case sing of युष्मद् । इ + लृट् : स्थाने शतृ स्त्रियाम् = एव्यतोः । ताः । एव्यतोः—Qual. भियः । These two are here compounded or uncompounded, If compounded the समास is सुप्सुपा । Here श्ठ is in place of लृट् (future) by “लृट् : सदा” (sl. 2) ; ङीप् comes in by the rule “उगितश्च”—words having an affix dropping ङक् ( i.e, उ and ङ् ) take ङीप् in the feminine ; the alternative form is एव्यन्तोः । The rule is “अङ्गीनद्योर्तुम्” When श्ठ comes after an अवर्णान्त अङ्ग, तुम् is optional if शौ or ङीप् follows. Here एव्य being an अवर्णान्त अङ्ग, तुम् is optional. Generally एव्यतो means ‘going’, but here एव्यतो means ‘coming’, because roots have many meanings, so इ may mean ‘to come’ also, Malli, also suggests the reading ऐव्यतो from अ + इ meaning

'to come' ; by the rule 'एङि पररूपम्'—A धातु beginning with ए or ओ preceded by च or चा, takes ए or ओ as the case may be in place of both. Thus चा+एष्यती should be एष्यती । But the rule "एत्वे धत्तुडसु"—the roots च, एष, or the augment ऊद् having ए, ऐ, ओ or औ at the beginning take ङङि when preceded by an उपसर्ग having अवर्ण at the end. चा एष्यती = ऐष्यती । [ एति, इयाय, अगात् एष्यति ] ।

9. अङ्गो—An अव्यय implying खेद or आश्चर्य ।

10. दुर्न्ता—अन्त is end. दुः दुष्टः अन्तः यस्याः सा, बहु—। Having a bad end, Qual, बलवद्बिरोधिता ।

11. बलवत् etc—विरुद्ध इति वि+रुध+णिनि कर्त्तरि=विरोधी antagonist, तस्य भाव इति विरोधिन्+तल् म्रियाम्=विरोधिता quarrel, बल is strength, बलम् अस्ति अस्य इति बल+मत्तुप्=बलवान् strong, बलवता विरोधिता बलवद्बिरोधिता quarrelled with the strong, सहसुपेति समासः । Nom. to भवति understood.

12. Voice. प्रशासता तेन चिन्त्यन्ते एष्यत्यः भियः ।... विरोधितया दु रन्तया ( भूयते ) ।

24. *I noticed him frightened at the mention of your name.*

कथाप्रसङ्गेन जनैरुदाहृताद्

अनुस्मृतास्त्रण्डलसूनुविक्रमः ।

तवाभिधानाद्व्यथते नताननः

सदुःसहान्मन्त्रपदादिवोरगः ॥ २४ ॥

*Prak.*—But whence do you guess the apprehension ? स तवाभिधानात् नताननः ( मन् ) व्यथते [ At the mention of your name

his face droops, which is a clear proof that even that much frightens him ]. How do you know ?—दुःसहात् मन्त्रपदात् उरग इव [You have certainly watched a snake ready to strike with his head held aloft. No sooner one utters a word of the right mantra the snake lowers his head in fright. The lowering of Duryodhana's head, like that of a snake indicates terror]. I am a poor fighter, what is there in my name ?—तवामिधानात् अनु-  
 कृत्याखण्डलसूनुविक्रमः सः [Your name reminds him of the prowess of Arjuna]. But who mentions my name ?—जनैः कथाप्रसङ्गेन उदा-  
 हृतात् तवामिधानात् [ Now and then in course of conversation if people speak of you his head immediately droops. I have noticed this and made my inference ].

*Prose and Syn.*—कथाप्रसङ्गेन ( कथायाः संलापस्यप्रसङ्गः सम्बन्धः तेन प्रसाधकमेव ) जनैः ( तन्मत्यैर्लोकैः ) [ पक्षे—कथाप्रसङ्गेनजनैः ( कथाप्रसङ्गेषु विषयेष्वेव ये इवजनाः मङ्गापुरुषाः तैः ) ] उदाहृतात् ( उच्चारित्वात् ) तव अमिधानात् ( नाञ्जः भवन्नामोच्चारणाद्धेतोः इति शेषः ) [ पक्षे—तवामिधानात् ( तवयोः तकार-  
 वकारयोः अमिधानम्. उच्चारणं यस्मिन् तादृशात् ) ] अनुकृत्याखण्डलसूनुविक्रमः ( अनुकृतः अनुचिन्तितः आखण्डलसूनुः इन्द्रपुत्रस्य अर्जुनस्य विक्रमः शौर्यं येन तादृशः ) [ पक्षे—अनुकृतः आखण्डलसूनुः इन्द्रानुजस्य श्रीविष्णोः यो वि पक्षी गरुडः तस्य यः क्रमः चरचपातः सः येन तद्योक्तः ] सः ( दुर्योधनः ) दुःसहात् ( असहात् ) मन्त्रपदात् ( मन्त्रस्य यत् पदं सुवर्तं तिष्ठन्तं वा तस्मात् ) उरग इव ( सर्प इव ) नताननः ( नतम् आननं यस्य तादृशः अधोवदनः सन् ) व्यथते ( दुःखायते ) । N. B.—The sense will be clearer if some of the words with double meanings be repeated thus :—कथाप्रसङ्गेन जनैः उदाहृतात् तव अमिधानात् अनुकृत्याखण्डलसूनुविक्रमः सः कथाप्रसङ्गेनजनैः उदाहृतात् तवामिधानात् दुःसहात् मन्त्रपदात् अनुकृत्याखण्डलसूनुविक्रमः उरग इव नताननः ( सन् ) व्यथते ।

*Eng*—Like a snake, reminded of the foot-fall of the bird of Akhandala's younger brother ( i.e, Vishnu ) by a single irresistible word of some charm containing the mention of ন and ব uttered by the mighty among snake-charmers ( lit—poison-doctors), he suffers crest-fallen, being reminded of the powers of Akhandala's son ( Arjuna ) through the mention of your name by people in course of conversation.

*Beng.*—পাকা ওয়া কোনও স্রবের, গরুড় ও বাহকির নামবৃত্ত একটা মাঝ পদের উচ্চারণ করিলেও যেমন সাপ বিকূর বাহন গরুড়ের পায়ের শব্দ শ্রবণ করিয়া মাথা নীচে করিয়া কষ্টে কাল কাটায়, তেমন দুর্গোধনও কথার শ্রবণে কেহ আগনার নাম লইলে অর্জুনের বিক্রমের কথা ভাবিয়া নতমুখে যাতনা ভোগ করিতে থাকেন ।

*Expl.*—See Prak above.

*Malli*—নমু গুদাকারিক্তনস্য ভয়ং তথা কথং নিবধারি, ইত্যবাহ কথতি—  
 ‘কথাপ্রসঙ্গেন’ গোষ্ঠীবচনে ‘জনৈঃ’ তবস্ব্যৈরিত্যর্থঃ । অন্যত্র ‘কথাপ্রসঙ্গেন’ বিষবৈদ্যিন  
 [ “কথাপ্রসঙ্গো বাত্যায়াং বিষবৈদ্যিঃপিবাচ্যবন” বিশ্বঃ । একবচনস্য অন্তত্বাৎ জন-  
 বিশেষণম্ ২ ] । যদা—কথাপ্রসঙ্গে ? ( কথাপ্রসঙ্গে ) ইত্যর্থঃ তে জনায, ইত্যেক  
 পদম্ । ‘উদাহতাত্’ উচ্চারিতাত্ ‘নব অভিধানাত্’ নামধেয়াৎ নামধেয়স্বরূপত্বাৎ তীঃ  
 [ দ্বিত্বং ১মৌ । “আখ্যাত্ অভিধানস্য নামধেয়স্য নাম চ,” ইত্যমরঃ ৪ ] । অন্যত্র  
 ‘নব অভিধানাত্’ [ নামৈকদেশ্যত্বং নামসাময়ত্বম্ ” ইতি ন্যাসাত্ ৩ ] , তস্য বচ্য তবৌ  
 তাত্ত্ব্যবাসুকৌ । তথ্যোঃ অভিধানং যস্মিন্ পদে তস্মাত্ ‘অনুজ্ঞাতাঃ স্তম্ভলস্তুবিক্রমঃ  
 জ্ঞাতাঃ স্তম্ভলস্তুবিক্রমঃ সন্ ( ? ‘সঃ’ ) ( সু ) দুঃসহাত্ অতিদুঃসহাত্ ‘মন্মথপদাত্’ মন্ম-  
 থদ্যাত্ অারকাঙ্কতোঃ । ‘সাম্ভলস্তুবিক্রমঃ’ ইন্দ্রানুজঃ উপেন্দ্রো বিশ্বরিতি যাবত্ [ “স্তুবঃ  
 পুন্নিঃস্তুজি রবী” ইতি বিশ্বঃ ] তস্য “বিঃ” পশৌ গরুড় ইত্যর্থঃ তস্য ‘ক্রমঃ’ পাদবিশেষঃ ।  
 সৌস্তুজ্যুতো যেন স তথ্যোক্তঃ জ্ঞাতগরুড়মন্মথমা ‘ভরণ ইব নতাননঃ’ [ “ভরণঃ পন্ননো  
 ভোগী” ইত্যমরঃ ] ‘ব্যবসে’ দঃখায়তে [ “পৌড়া বাচা ব্যথা দঃখম্” ইত্যমরঃ ] ।  
 অন্ত্যাত্ কটময়দোষাদিবিকায়া দুর্বারা ইতি মাঘঃ ৫ । ‘সর্বতো’ জঘনম্ভিচ্ছতি

युवादिच्छेत् पराजयम्” इति व्यायादजुनीत्कर्षकचमंयुधिष्ठिरस्य भूषणमेवेति सर्वमवदातम् ॥ २४ ॥

### Notes on Malli

1. ननु etc.—But his feelings and gestures are concealed ; how then could you guess his fear ? 2. कथाप्रसंग etc.—Visva says कथाप्रसंग means both वार्त्ता and विषयैव । Singular in कथाप्रसंगेन is immaterial and it is an adjective to जनैः ( See Charcha ). 3. हत्वर्थे etc.—तवामिधानात् has द्वेती प्रभौ । Amara gives आख्या, आह, अभिधान etc.—as synonyms. 4. नामैक etc.—by the dictum “men- tion of a part of a name is equal to pronouncing the whole name” 5. अतुत्कट etc.—Change due to excess of fear or sin is hard to conceal. 6. सर्वतो etc.—by the force of the adage “one should wish victory everywhere but defeat from one’s son” mention of Arjuna’s greatness adorns Yudhisthira ; thus eve- rthing is consistent here.

### Charcha

1. कथा etc.—प्र + सञ्ज + षच् भावे = प्रसङ्गः relevancy, context, etc, कथायाः प्रसङ्गः. Course of conversation बहोतत् । तेन । करणे इया । उरगपद्ये—कथाप्रसङ्गः means विषयैव one versed in curing cases of poisoning. तेन । Qual. जनैः । Here कथाप्रसङ्गेन is singular, while जनैः is plural. Malli, defends it by saying singular is not emphasised here “एकवचनस्य अतन्त्रत्वात् जनविशेषणम्” । Evidently this does not satisfy him and he proposes to treat कथाप्रसङ्गेनजनैः as one word. इनाः जनाः इतजनाः कर्मधा । कथाप्रसङ्गेषु इतजनाः, सुप्सुपा । Or कथाप्रसङ्गेषु इनाः श्रुताः experts among विषयैव, सुप्सुपा । कथाप्रसङ्गेनाथ ते-

जनाय, कर्मणा । तेः । अनुक्ते कर्मणि ३५ । विषवैद्यs are colloquially called चोफा or रोजा । They profess to cure snake-bite poisoning with incantations. Malli's text here is corrupt. Instead of कथाप्रसंगे इनाय ते जनाय read either कथाप्रसंगेषु इनाय ते जनाय or कथा-प्रसंगेनाय ते जनाय ।

2. उदा etc.—उद् + आ + ह + क्त कर्मणि = उदाहृतः mentioned. तज्ज्ञात् । Qual. अभिधानात् । उरगपक्षे—Qual. मन्त्रपदात् ।

३. अनुस्मृत etc.—वि + क्रम + वच् भावे = विक्रमः valour. आखण्डल- is Indra. तस्य सुनुः, Son of Indra i.e. Arjuna, वञ्छीतत् । तस्य आखण्डल-सुनोः विक्रमः valour of Arjuna, वञ्छीतत् । अनु + स्मृ + क्त कर्मणि—अनु-स्मृतः remembered. अनुस्मृतः आखण्डलसुनुविक्रमः येन सः, by whom is remembered valour etc. बहु—। The निष्ठात् word in the बहु—here comes first by the rule “निष्ठा” । Qual. सः । उरगपक्षे—आखण्डल-सुनु means younger brother of Indra, i.e. Vishnu, सुनु may mean both son and younger brother (see Malli.). वि is पक्षी bird. Cf. “तत्र वयो न प्रियेऽधिवर्हिषि सोदन्” Rig. I. 35. आखण्डलसुनोः विः, वञ्छीतत् । Refers to the bird Garuda of Vishnu. क्रम is foot-step. आखण्डल-सुनुविक्रमः, foot-steps of Garuda, is वञ्छीतत् । अनुस्मृतः आखण्डलसुनुविक्रमः येन सः बहु । Qual. उरगः । Here again Malli's सन् in स्मृतार्जुन-प्रक्रमः सन् is a copyist's slip for सः of the verse.

तवाभि etc.—अभि + धा + लुट् करणे = अभिधानम् name. तत्र अभिधानम् = तवाभिधानम् । तज्ज्ञात् । द्विती ५० । While the word refers to Duryodhana we break it into two words as above. उरगपक्षे—तत्र वयं तयो, इत्य । ‘त’ the initial letter of the word तावत् ( गच्छ ) stands for the whole world तावत् itself, similarly ‘व’ the initial of the word वासुकि ( king of serpents ) stands for the word

वासुकि । This is owing to the dictum “नामैकदेश्यवद्वचन् नाममात्रवद्वचन्” (See Malli) तवद्योः अभिधानम् यच्चिन् in which there is mention of ‘त’ and ‘व’, वहु—। तस्मात् । Qual. मन्त्रपदात् । In this case अभिधानम् means mention, utterance. But if the मन्त्रपद contains reference to the name of both ताक्ष्य and वासुकि there is no reason why ताक्ष्य alone should come up to the mind. Hence with this explanation of तव the epithet अनुकृतस्त्वस्त्वसूनुविक्रमः becomes somewhat out of the place with regard to उत्तरम् । We should either avoid the reference to वासुकि in तव or explain अनुकृतस्त्वस्त्वसूनुविक्रमः with reference to both ताक्ष्य and वासुकि । It seems better to take त and व as mere letters and to suppose that these two mainly constitute a certain well-known charm which remains the snake of Garuda.

5. व्यथते—व्यथ + लट् ते । Nom. सः, Conj. sl. 2.

6. नतानतः—आनन is face, नम + त कर्त्तरि = नतम् bent. नतम् आननं यस्य, वहु—। Qual. सः ।

7. सः—This is apparently overlooked by Malli. But the fault is of the scribes who write सन् for सः ( See Note 4 ) Does Malli. read सुदुःसहात् for सुदुःसहात् ?

8. दुःसहात्—दुः दुःखेन सञ्चते इति दर् + सह + खल् कर्मणि = दुःसहम् hard to bear. तस्मात् । Qual. मन्त्रपदात् ।

9. मन्त्र पदम्—पद is word. मन्त्रस्य पदम् a word of the incantation. इतत्—। तस्मात् ! इतो भूमी । Or मन्त्रपदं श्रुत्वा = मन्त्रपदात् ; “कल्पलोपि कर्मस्यधिकारये त” इति भूमी । The singular is intentional ; even a single word ( पद ) is enough to strike terror into the heart of the snake.



10. उरगः—उरस् is chest. उरसा गच्छतीति उरस् + गम् + उ कर्त्तरि  
= उरगः a snake. Here the स् of उरस् disappears by the varittika  
“उरसो लोपश्च” ।

11. *Voiee*.—...विक्रमेषु...नताननेन तेन उरगेन...वाप्यते ।

25. *He means mischief, so take steps.*

तदाशु कर्तुं त्वयि जिह्ममुद्यते

विधीयतां तत्र विधेयमुत्तरम् ।

परप्रणीतानिवचांसि चिन्वतां

प्रवृत्तिसाराः खलु मादृशां गिरः ॥२५॥

*Pra.*—What is your inference ?—तत् त्वयि जिह्मं कर्तुमुद्यते  
तत्र विधीयताम् [ The inference is irresistible that he is planning  
treachery upon you. Try then to foil him]. What would you  
have me do ?—विधेयम् उत्तरम् आशु विधीयताम् [ Do the right thing  
that has to follow and do that quick ]. What is the right  
thing ?—मादृशां गिरः प्रवृत्तिसाराः खलु [That is for you to find out.  
People in my position talk but to arouse one to action and  
nothing more ]. But are you not qualified to advise ?—परप्रणी-  
तानि वचांसि चिन्वतां मादृशाम् [Such people have been taught only  
to gather information regarding what the enemy says. Advise  
based upon the information is beyond their depth ] 25.

*Prose and Syn*—तत् ( तच्चात् ) त्वयि जिह्मम् ( कपटम् ) कर्तुमुद्यते  
( प्रवृत्ते ) तत्र ( तच्चान् दुर्योधने ) विधेयम् ( उचितम् ) उत्तरम् ( अनन्तरकरणीयं  
प्रतिक्रिया इत्यर्थः ) आशु ( भटिति ) विधीयताम् ( क्रियताम् ) । परप्रणीतानि ( परैः  
अर्थैः प्रणीतानि उक्तानि ) वचांसि चिन्वताम् ( सम्यङ्कृताम् ) मादृशाम् ( मद्विधानां  
पारायामित्यर्थः ) गिरः ( वाचः ) प्रवृत्तिसाराः खलु ( प्रवृत्तिवर्त्ता सारः यासां तथा-

विधाः वृत्तान्तवर्णनमात्रं किल । यद्वा—प्रवृत्तिव्यवसायः भवादृशानामिति शेषः, सा एव सारो यासां ताः व्यवसायदीपिकामात्रं किल ) ।

*Eng.*—So in the matter of him who is bent upon playing trick on you, let the right thing that has to follow be quickly done. Reports of those of my type who gather words spoken by others are but news in substance (Or—have rousing to action for their worth ).

*Beng.*—दुर्योधन आपनार अति कपटाचरणे उद्यत है। अतःपर ताहार अति बाहा कर्तव्य सङ्गर कवन । आसरा परेर कथा संग्रह करिरा बेडाई, आमादेर कथा संग्रह बाज (Or—कार्यो अङ्गुति करा भिर आमादेर कथार अन्त अंग्रेजन नाई ) ।

*Expl.*—From what I saw I am sure Duryodhana is planning some treacherous move against you. So be prepared and think out the countermove. I cannot say what is actually to be done, that is for you to find out, I have given you the necessary information and that is all I can do (Or—if this will but rouse you to action I shall deem my end gained).

*Malli*—निगमयति तदिति।—‘तत्’ तस्मात् कारणात् ‘तद्यि जिह्म’ कपट ‘कर्तुम्’ उद्यते’ त्वं जिघांसी इत्युक्तेः ‘तत्र’ तस्मिन् दुर्योधने ‘विघटं’ कर्तव्यम् ‘उत्तरं’ प्रतिक्रिया ‘आद्य विधायता क्रियताम् । ननु कर्तव्यमपि त्वयैवाच्यतामिति चत्, तत्राह परेति२—परप्रवृत्तानि परोक्तानि वक्षामि चित्रता गवेयता ‘मादृश’ वार्ताहारि-  
णाम् इत्यर्थः । ‘गिरः प्रवृत्तिसारा’ वर्त्तमानसाराः ‘खलु’ [ ‘वार्ता प्रवृत्तिरंजान्’ इत्यमरः ] । वार्त्तान्मात्रवादिनो वयं न तु कर्तव्यार्थोपदेशसमर्थाः अतः त्वयैव निर्धार्य कार्यमिति भावः३ । सामान्येन विशेषसमर्थनात् अर्थान्तरन्यासोऽलङ्कारः४ ॥ २५ ॥

Notes on Malli.

1. निगम etc.—By तत् etc he gives the conclusion. 2. ननु etc.—पर etc. is the reply if you ask—“Well, tell me yourself

what to do" 3. वार्त्तामात्र etc.—we only report news and are not able to advise the right thing ; so that proper steps should be decided by you. 4. सामान्येन etc.—There is अर्थात्तरस्यास here, for the particular is supported by a general statement.

## Charcha

1. तत्—An अव्यय meaning तस्मात् हेतुः ।
2. आशु—An अव्यय meaning 'quickly.' (Qual, विधीयताम् ।
3. कर्तुम् - कृ + तुमुन् = कर्तुम् विधातुम् इत्यर्थः ।
4. त्वयि—अधि ७मी ।
5. जिह्वम्— See sl. 8, कर्म of कर्तुम् ।
6. उद्यते—उद् + यम् + क्त कर्तरि = उद्यतः about to do तस्मात् ।

Adj, to तव ।

7. विधीयताम् - वि + धा + लोट् ताम् कर्मणि—विधीयताम् let it be done. Nom. त्वया understood. [ दधाति—धत्ते, अदधात्—अधत्त, अधात्—अधित ] ।

8. तव—तद् + ऊ ( ७मी ) + वल् स्वाथे = तव, ' . e. तस्मिन् द्व्यर्थिने । विषयाधिक्ये ७मी ; अव्ययत्वात् विभक्तिलोपः ।

9. विधेयम् - वि + धा + यत्कर्मणि = विधेयम् to be done. Qual. उत्तरम् ।

10. उत्तरम्—उद् is an अव्यय implying उत्तरार्ध । अतिशयेन उत् इति उद् + तरप् = उत्तरम् । Or उद् + त + अप् करणे उत्तरम्, reply. तत् । उक्तं कर्मणिः १मा । It is both n asc. and neuter. Here neuter. For masc, comp. "तस्मिन्नाभवदुत्तरः"—Raghu IV

11. पर etc—प्र + नी + क्त कर्मणि प्रणीतानि made ; परैः प्रणीतानि made by others, इया तत्— ! Qual, वचांसि । Here चल् in प्रणीतानि

is by the rule “उपसर्गात् षसमासेऽपि षोपदेशस्य”—A धातु read as षोपदेश in Panini's धातुपाठ changes the dental न into the cerebral ण when the cause for the change precedes in an उपसर्गम् ।

12. वचांसि—वच् + असृन् कर्त्तरि or कर्मणि = वचम् speech तानि । कर्म of चिन्वताम् ।

13. चिन्वताम्—चि + शट् चिन्वन् collecting तैषाम् । Qual. मादृशम् । The root चि is द्विकर्मक ; but here it has only one कर्म ।

14. प्रवृत्ति etc—प्र + वृत् + क्तिन् भावे प्रवृत्तिः news, वार्त्ता ; also persuasion प्रेरणा । सृ + चञ् भावे सारः essence. प्रवृत्तिः सारो यासाम् ताः whose essence is persuasion, ( i. e. rousing others to action) बहु । Qual. गिरः । Mall takes प्रवृत्ति as वार्त्ता news. The whole compound acc. to him means वार्त्तामावसाराः । But as the sense of वार्त्ता ( news ) is already expressed by the word वचांसि it is better to take प्रवृत्ति to mean ‘persuasion’. “प्रवृत्तिस्तु प्रवाहे स्यात् उदन्ते चं प्रवर्तने” इति मेदिनी ।

15. खलु—An अवयव implying here नियम, i. e., it has the sense of एव । प्रवृत्तिसाराः खलु = प्रवृत्तिसारा एव । “खलु इति निषेधवाक्यालङ्कार-जिज्ञासानुनयनहेतुविवादेः” Vardhamana. This very line “प्रवृत्ति-साराः खलु from किरात is Vardhamana's example of नियम ।

16. मादृशम्—मानिव एताम् पश्यन्ति जनाः, ते ऐते अद्विष्यन्ति दृश्यमाना मानिव चात्मानं पश्यन्ति इति अख्यदृ + दृश् + क्तिन् कर्म कर्त्तरि = मादृशः । This is after the माध् । The base is मादृश् । Decline मादृक्, मादृशी, मादृशः etc. In singular, मत् comes in place of अख्यदृ when a प्रत्यय or an उत्तरपद follows ; and under similar cases त्वत् comes in place of युख्यदृ in singular. The rule is “प्रत्ययोत्तरपदयोश्च” । Here

किन् comes in by the rule “त्यदादिषु दृशीऽनालोचने कञ् च”—when त्यद् and other सर्वनाम words of त्यदादि class precede as उपपद. the root दृश् takes कञ् and किन् when seeing is not implied. पश्यन्ति here implies no seeing. “तादृगादयो हि रुद्धिश्चप्रकाराः । नैवात्र दर्शनक्रिया वर्तते”—Viitti, कञ् gives मादृश । क्स is also available giving मादृक्ष । The चा in मादृक्ष comes by the rule “चा सर्वनामः”—चा is substituted for the final of a सर्वनाम when दृक्, दृग् or वतु follows. मादृक्षाम् has शेषे ६ष्ठौ ।

17. गिरः—गौर्यते इति गृ + क्रिप् कर्मणि = गिरः । Nom. to भवन्ति understood. This is fem. Vardhamana reads धियः for गिरः । With this reading, translate—Our object is to rouse to action,

18, Voice—...विधेहि ( त्वम् )...प्रवृत्तिसाराभिः गौभिः—( भूयते ) ।

26 *Yudhisthira communicates the news  
to his wife and brothers*

इतीरयित्वा गिरमात्तसत्क्रिये

गतेऽथ पत्न्यौ वनसन्निवासिनाम् ।

प्रविश्य कृष्णासदनं महीभुजा

तदाचक्षेऽनुजसन्निधौ वचः ॥ २६ ॥

*Prak.*—अथ महीभुजा तद्वचः आचक्षते [ The king then communicated this report ]. To whom ?—कृष्णासदनं प्रविश्य अनुजसन्निधौ आचक्षते [ He went to Krishna's quarters and repeated it before his brothers who were there at the time ]. When was that ?—वनसन्निवासिनां पत्न्यौ इति गिरमोरयित्वा गते [The forester left after having made his report, and the king retired to the quarters of Kir-

shna]. 'Did not the forester wait for his fee?—आतसत्क्रिये पत्नी गते [ He was liberally rewarded by the king ].

Prose and Syn—वनसन्निवासिनां पत्नी ( वने सन्निवसुं शीलं येषां तेषां पत्नी काननौकसां भर्तारि किरातराजि इति शेषः ) इति गिरमीरयित्वा ( एतद्वचनमुक्त्वा ) आतसत्क्रिये ( आत्ता गृहीता सत्क्रिया तुष्टिदानं येन तादृशे गृहीतपारितोषिके ) गते ( सति ) अथ ( इति मङ्गली-अव्ययम् ) मङ्गोभुजा ( राज्ञा ) कृष्णसदनं ( कृष्णाद्याः द्रौपद्याः सदनं गृहम् ) प्रविश्य अनुजसन्निधी ( अनुजानां भ्रातृणां सन्निधी समीपे ) तत् वचः आचचचे ( आख्यातम् ) । Or—अथ इति गिरमीरयित्वा आतसत्क्रिये वनसन्निवासिनां पत्नी गते मङ्गोभुजा सदनं प्रविश्य अनुजसन्निधी तत् वचः कृष्ण आचचचे ।

Eng.—Now this speech was repeated by the king before his brothers after entering Krishna's quarters, when the chief of the denizens of the woods having received his honorarium after saying this had left. Or—Now Krishna was informed of this speech by the king in presence of his brothers after entering his quarters, the chief...left.

Beng.—এই বলিয়া পারিতোষিক গ্রহণ করিয়া কীরাতরাজ চলিয়া গেল। রাজা যুধিষ্ঠির কুশল গৃহে অবশ্য করিয়া অনুজগণের সম্মুখে এই বাক্যের আনুভূতি করিলেন (Or—রাজা যুধিষ্ঠির গৃহে অবশ্য করিয়া অনুজগণের সম্মুখে কৃষ্ণকে এই বাক্য বলিলেন)।

Expl.—See Prak.

Malli—इतीति—‘वनसन्निवासिनां पत्नी’ वनेचराधिपे ‘इति गिरम् ईरयित्वा’ उक्त्वा ‘आतसत्क्रिये गृहीतपारितोषिके ‘गते’ सति । [ “तुष्टिदानमेव चाराणां हि वितनं, तं हि तज्ज्ञोभात् सामिकाट्येषु अतीव त्वरयन्ते ( ? त्वरन्ते ) ” इति नीतिवाक्य-वृत्तिः (?) ] । ‘अथ मङ्गोभुजा’ राज्ञा ‘कृष्णसदनं’ द्रौपदीभवनं ‘प्रविश्य अनुजसन्निधी’ तत् वनेचरोक्तं वचो वाक्यम् ‘आचचचे’ आख्यातम् । अथवा कृष्ण इति पदच्छेदः २ । ‘सदनं’ प्रविश्य अनुजसन्निधी तद्वचः कृष्ण आचचचे आख्याता । [ चञ्चि लोदुहादे- हि कर्मकत्वाद् प्रधाने कर्मणि लिट् ३ ] ॥

## Notes on Malli.

1. तुष्टि etc.—The Nitivakya-mṛta says, “Gift of pleasure is the salary of spies. Out of greed for it they greatly ex-  
ploit master's work” N. B.—Here त्वरयन्ते is a copyist's slip ;  
for त्वरन्ते । 2. अथवा etc.—Or separate कृष्ण as uncompounded '  
3. अचिच्छे &c.—There is छिट् with regard to the अप्रधानकर्म of  
the root अचिच्छ् which being of the दुष्कादि class is द्विकर्मक ।

Alt: Tika—In the alternative Prose Order explain thus :—  
'अथ' अनन्तरम् 'इति गिरम् ईरयित्वा' पूर्वोक्तं वाक्यमुक्त्वा 'आप्तसत्क्रिये' गृह्योत्पादि-  
तोषिके 'वनसन्निवासीनां पत्न्यौ' किरातराजे गते सति 'महोमुखा राज्ञा युधिष्ठिरेण'  
'सदनं प्रविश्य' गच्छं गत्वा 'वनसन्निधी भाट्या समीपे' 'तत् वचः' वनेचरोक्तं  
वाक्यं 'कृष्ण आचचचे' द्रौपदी आख्याता ।

## Charcha

1. इति—An अव्यय meaning here उत्तप्रकारम् । Qual. गिरम् ।
2. ईरयित्वा—ईर + णिच् ( चुरादि ) + क्त = ईरयित्वा having uttered.  
[ ईरयति, ईरयामास, ऐरिरत् ] ।

3. आप्त etc.—आङ् + दा + क्त कर्मणि स्त्रियाम् = आप्ता taken. सत् +  
कृ + श भावे = सत्क्रिया honour, गतितत् । By transference of epithets  
'honour' here means 'the fee offered as a mark of honour.' आप्ता  
सत्क्रिया येन सः he who has received his fee, बहु । तस्मिन् । Qual.  
पत्न्यौ । For सत्क्रिया See sl. 12. आ + दा + क्त becomes आप्त by the  
rule "अच उपसर्गात्"—The root दा coming after an उपसर्ग ending  
in vowel takes त् in place of its vowel when a प्रत्यय beginning  
with त follows.

4. गते—गम + क्त कर्त्तरि = गतः gone, तस्मिन् । qual. पत्न्यौ ।

5. पत्नी—पा + उति कर्त्तरि = पति; lord. तस्मिन् । भावे ७मी । See sl. 17.

6. वन etc.—वने सन्निवसन्तीति वन + सम् + नि + वस + णिनि कर्त्तरि = वनसन्निवासिनः; forest-dwellers, उपपद तत् । तेषाम् । शिषे इष्टौ ।

7. अथ—An अव्यय meaning अनन्तरम् । “मंगलानन्तरारम्भप्रकारेण”-अथो अथ” । In Malli's construction अथ implies मंगल । आनन्तर्यं does not well suit गते सति । The मंगल is विजयमंगल of युधिष्ठिर ।

8. प्रविश्य—प्र + विश + ल्यप्, having entered. [ विशति, विवेश, अवि-  
चत्, विच्यति ] ।

9. कृष्णसदनं—सीदन्त्यस्मिन् इति सद + लुट् अधिकरणे सदनम् room, कृष्णा is the name of द्रौपदी । कृष्णायाः सदनम् room of Krishna, ईदत् । कर्त्तॄन् of प्रविश्य । If कृष्णा is separated, it is the उक्त कर्म of आचचचे । The root चच having the meaning of ब्रू, is द्विकर्मक, and is of the दुहादि class. Its प्रधानकर्म is वचः and अप्रधान कर्म is कृष्णा which has become उक्त here by the dictum “दुहादिरप्रधाने” । This explanation is to be preferred, because it is कृष्णा who replies ( See sl. 27-28 etc. )

10. महीमुखा—अनुक्ते कर्त्तरि श्या । For deriv, etc. see sl. 2.

11. आचचचे—आ + चच लिट् ए कर्मणि । [ चष्टे, चख्यी-चख्ये चक्षी-चक्षे-चचचे, ख्यास्यति ते, क्शास्यति ते, लङ् चख्यत्-त चक्षशीत्-चक्षशात् ] । In the first construction there is अविवक्षा of the अप्रधानकर्म and only one कर्म appears, viz. the प्रधानकर्म, i. e. वचः ( see note 13 ), The second construction exhibits, both the accusatives the अप्रधान, i. e. कृष्णा as उक्त and the प्रधान, i. e. वचः as अनुक्त ( See note 13 ).

12. अनुज &c—अनु पश्चात् जाता इति अनु + जन + उ कर्त्तरि = अनुजाः



Younger brothers. सम् + नि + घा + क्ति भावे = सन्निधिः neighbourhood, presence. अनुजानां सन्निधिः, इतत् । तच्छिन् । अघि ७मी ।

13. वचः—See वचासि, sl. 25, उक्ते कर्मणि १मा, when कृष्णसदनम् is taken as one word. Or अनुक्ते प्रधानकर्मणि २या, when कृष्ण is taken separately, See Notes 9 and 11 above.

14. Voice.—...महोभुक् चाचचचे । Or—महोभुक्...कृष्णा...चाचचचे ।

27. *Shocked at the news Draupadi spoke.*

निशम्य सिद्धिं द्विषतामपाकृती-

स्ततस्ततस्त्या विनियन्तुमक्षमा ।

नृपस्य मनुष्यवसायदीपिनी-

रुदाजहार द्रुपदात्मजा गिरः ॥ २७ ॥

*Prak.*—ततो द्रुपदात्मजा गिर रुदाजहार [ Then Krishna, Drupada's daughter, spoke ]. What did she say ?—नृपस्य मनुष्यवसायदीपिनीः गिरः [ She spoke words to excite the king's ire and urge him to action ]. Why did she speak thus ?—अपाकृतीः विनियन्तुमक्षमा ( सती ) रुदाजहार [ she was unable to bear the mortification she felt, hence she spoke out ]. Whence the mortification ?—द्विषतां सिद्धिं निशम्य ततस्त्याः अपाकृतीः विनियन्तुमक्षमा [ She felt mortified on hearing of the success of her enemies ].

*Prose and Syn.*—द्रुपदात्मजा ( द्रुपदस्य आत्मजा कन्या द्रौपदी ) द्विषतान् ( शत्रूणां ) सिद्धिम् ( इष्टलाभम् ) निशम्य ( श्रुत्वा ) ततः ( तदनन्तरम् ) ततस्त्याः ( तज्जनिताः ) अपाकृतीः ( मनोविकारान् ) विनियन्तुमक्षमा ( गिरोद्धमसमर्था सती ) नृपस्य ( राज्ञो युधिष्ठिरस्य ) मनुष्यवसायदीपिनीः ( मन्योः क्रोधव्य व्यवसायस्य उद्योगस्य

च दीपिनोः ) गिरः ( बाधः ) उदाजहार ( जगाद ) । Or better place ततः at the beginning.

*B. ag.*—चक्रपिणेर कार्यागिनि श्रुतिना, एवम सैह हेतु श्रुतेर विकार रोध करिते ना पात्रिना, ऊपवकता श्रौणनी राजार क्रोध एव उक्तम जगादिवार जग्न एह बाका बनिजेन ।

*Eng.*—Now Drupada's daughter, having heard of her enemies' success, unable to check her perturbations consequent on it, spoke words to rouse the king's ire and enterprise.

.. *Expl.*—Easy. See Prak.

*Mall.*—निश्च्येति—‘अथ द्रुपदात्मजा’ द्रौपदी ‘द्विषतां सिद्धिं’ इन्द्रिरुपां ‘निश्च्य ततः’ तदनन्तरं ततो द्विष आगता ‘ततस्याः’ [ “अव्यथात् लप्” इति लप् ] ‘अपाकृतौ’ विकारान् ‘विनियन्तमन्मना’ सती ‘द्रुपस्य’ युधिष्ठिरस्य ‘मनुष्यवसाययोः’ क्रोधीद्योगयोः ‘द्रौपिनीः’ संबन्धिनीः ‘गिरः’ बाक्यानि ‘उदाजहार’ जगाद इत्यर्थः ॥२७॥

### Charcha

1. निश्च्य—नि + श्रम् दिवादि + ल्यप् = निश्च्य Having heard. Cf. “निश्च्य देवानुचरस्य वाचम्”—Itaghu. नि + श्रम् when meaning ‘to hear’ is conjugated as निश्च्यति etc. in चिच् । But when it means ‘to see’ it is conjugated as निश्च्यति etc. Cf. “अनुत्तमनिदं तीर्थं भरद्वाज निश्च्यति”—Ramañana. “शाम्यतिर्दंने मित् नस्यात् । निश्च्यति रूपम्”—Bhattoji under the Ganasutra ‘शमी दर्शने’ । नि + श्रम् of the चुरादि class ( as diff. from “श्रम् लक्ष् आलोचने” which is चुरादि—चामित् ) gives निश्च्यति when meaning to hear. Cp. ‘निश्च्यनिश्च्यमय्यशब्दोपपत्तिर्मेदात्’—Vamana. This is the accepted view.

2. सिद्धिम्—सिध् + क्तिन् भावे = सिद्धिः success ताम् । कर्म of निश्च्य ।

3. द्विषताम्—द्विषन्तिइति द्विष + शट् कर्त्तरि = द्विषन्तः enemies. तेषाम् । श्रेष्ठे षष्ठी । By the rule “द्विषोऽनित्रे”—The root द्विष takes शट् when meaning an enemy. This is an independent प्रत्यय and not a substitute of लट् ।

4. अपाकृतोः—अपकरणम् इति अप + पा + कृ + क्तिन् ; भावे = अपाकृतिः mental perturbation ( due to anger here ), विकारः । ताः । Obj. of विनियन्तुम् । The reference is not to the long past कैशाकध्वेण etc. which are अपकार injury. अपकरण here is different. It means अन्वधाकरण, change from प्रकृति । Hence Malli. renders it as विकार ।

5. ततः—This word should lead in the prose order. It has got misplaced in Malli. perhaps through carelessness of scribes.

6. ततस्याः—तद् + भ्यस् (५मी) + तस् स्त्राय = ततः from the enemies. ततः आगता इति ततः + त्वप् = ततस्याः proceeding from the enemies. This is after Malli. The reference direct is to the report ; the enemies, being the subject-matter of the report, are also concerned no doubt, but only indirectly. The report causes the मनोविकार । So better explain thus—तद् ङस्ति ( ५मी ) तस् स्त्राय ततः from it, i. e. from the report. This is an अव्यय । ततः आगता इति ततस् + त्वप् = ततस्याः proceeding from it. Here त्वप् after ततः comes in by the rule “अव्ययात्त्वप्—त्वप् comes after indeclinables in the sense of “arising out of it.” Qual. अपाकृतोः ।

7. विनियन्तुम्—वि + नि + यम + तुमुन् विनियन्तुम् to check.

8. अक्षमा—अक्षते इति अक्ष + अच् स्त्रियोम् अक्षमा । न क्षमा, not able to check. Qual. द्रुपदात्मजा ।

9. नृपस्य—See sl. 4. शेषे ६३ । See next.

10, मन्त्र etc.—मन्त्र is anger ; “मन्त्रेणैव क्रतौ कृत्वि” इत्यमरः । वि + अव + सो + भावे चञ = व्यवसायः effort उद्योगः । मनुष्य व्यवसायस्य मनुष्यव्यवसायी इव । दीपयिष्यन्ति इति दीप + णिच् णिनि कर्त्तरि स्त्रियाम् दीपयिष्यः exciters. Here ङीप् comes in by the rule “ङङ्नेभ्यो ङीप्” ऋकारान्तान् and ञान्तान् words take ङीप् in the feminine. मनुष्य व्यवसाययोः दीपयिष्यः, शेषवत्प्रा

समासः । मनुष्यवसायदोषिन्यः exciters or promoters of anger and effort ताः । Adj. to गिरः । Here the चिञि in दोषिणी has a future sense because the speech has to be made first and then the ire etc. will be roused. But in connection with चिञि in the future the कर्म will not take वृद्धी, owing to the prohibition “अक्षेणोर्भविष्यदाधमर्थो योः” । Hence Malli's. मनुष्यवसाययोः दोषिणीः instead of मनुष्यवसायौ दोषिणीः has to be defended saying that मनुष्यवसाय is not treated as कर्म but as शेष with अविवक्षा of कर्मत्व ।

11. उदाजहार—उद् + आ + ह खिट् अ उदाजहार uttered [ हरति-हरते जहार-जहते, अहारोत्-अहृत ] । Nom, द्रुपदात्मजा । The root ह means ‘to steal,’ but preceded by different उपसर्ग its meaning changes, Cf. “उपसर्गो य धात्वर्थो बन्नादन्यत्र नीयते । प्रहाराहारभंजारविहार-परिहारवत् ।”

12. द्रुपदा etc.—आत्मनो जाता इति आत्मन् + जन उ कर्त्तरि स्त्रियाम् आत्मजा daughter, द्रुपदस्य ( तदाख्यस्य राज्ञः ) आत्मजा, daughter of king Drupada, ईद्रीतत् । Nom. to उदाजहार । Drupada was king of Panchala.

13. गिरः—कर्म of उदाजहार ।

14. Voice.—अक्षमया ( सत्वा ) दोषिन्यः उदाजहारे आत्मजया ।

28. *The shock prompts to a breach of etiquette.*

भवाद्दशेष प्रमदाजनोदितं

भक्त्यधिक्ये प इवानुशासनम् ।

तथापि वक्तुं व्यवसाययन्ति मां

निरस्तनारीसमया दुराचयः ॥२८॥

**Prak.**—দুরাধয়: মা বক্তৃৎ ব্যবসায়য়ন্নি [ The anguish I feel at heart urges me on to speak on your duty].. This is impertience—  
 भवाद्दृष्टेषु अनुशासनम् अधिच्छेप इव भवति तथापि व्यवसाययन्नि [ Instruction offered to people of your stamp indeed looks like insult. Yet I am about to speak out ]. You know I always welcome words of instruction—  
 प्रमदाजनीदितम् अनुशासनम् अधिच्छेप इव [ Welcome if uttered by one like Vyasa or Narada, but insult when coming from a mere woman. ]. If such be your idea of a woman, you need not speak—  
 निरस्ननारीसमया: दुराधय: [ The distemper of any heart is so violent that it has set aside all etiquette which a woman should respect ] 28.

**Prose and Syn.**—भवाद्दृष्टेषु ( त्वत्तुल्येषु জনেষু ) प्रमदाजनीदितम् ( प्रमदारूप: स्त्रीरूपो যী জন: তৈন ভদিতং ভাষিতং স্ত্রীলোককথিতম্ ) अनुशासनम् ( কর্তব্য-নির্দেশ: ) अधिच्छेप इव ( তিরস্কার इव ) भवति । तथापि निरस्ननारीसमया: ( निरस्न: निष्काशित: नारीणां समग्र आचार ये ता: त्याजितस्त्रीस्वभावा: ) दुराधय: ( दुष्टा आधय: मनोरुज: ) मा वक्तुं व्यवसाययन्नि ( प्रेरयन्नि ) ।

**Bengali.**—স্ত্রীলোকের কথিত উপদেশ আপনার স্থায় লোকের পক্ষে বিন্যাস বত হয় ।  
 তথাপি আমার বনোবাথা আমার স্ত্রীলোকোচিত আচার দূর করিয়া দিয়াছে বলিয়া আমি  
 বলিতে প্রবৃত্ত হইয়াছি ।

**English.**—To those of your stamp advice uttered by the female folk becomes like censure ; yet those wretched pains at heart, that have chased off all female etiquette prompt me to speak.

**Expl.**—Who am I, an uncultured woman, to advise one of your wisdom ? Yet the unwelcome news has so upset me that casting aside all womanly decorum, I am about to utter words of instruction unto you. It is my anguish that offends not my manners.

*Malli.*—भवाद्दशेषु इति—‘भवाद्दशाः भवद्दिधाः पण्डिता इत्यर्थः । तेषु विषये [ ‘त्यदादिषु—’ इत्यादिना कञ् । “आ सधेनाञः” इत्याकारादेशः1 ] ‘प्रमदाजनी-  
दिते’ स्त्रीजनोक्तम् [ वदेः क्तः । “वचिस्त्रपि—” इत्यादिना सम्प्रसारणम्2 ] ‘अनुशासनं  
नियोगवचनम् ‘अधिषेपः’ तिरस्कार ‘इव भवति’ । अतो न युक्तं वक्तुमित्यर्थः ’  
‘तद्यापि’ वक्तुमनुचितत्वेऽपि ‘निरसनारीसमयाः’ त्याजितशालीनतारूपस्त्रीसमाचाराः  
[ ‘समयाः शपथाचारकालसिद्धान्तर्भवद्’ इत्यमरः4 ] ‘दुराधयः समयोक्तृजनहेतुत्वान्  
दुष्टा मनोव्यथाः4 [ ‘पुंस्थाधिर्मानसोवाधा’ इत्यमरः5 ] ‘मां वक्तुं व्यवसाययन्ति’ । न  
किञ्चिदयुक्तं दुःखितामामिति भावः6 ॥

### Notes on Malli.

1. त्यदा—etc.—कञ् comes in by the rule “त्यादादिषु—” (See sl. 25 under मादृशम् ) । Next आ is substituted by the rule “आ—” ( See sl. 25 ).
2. वदेः etc.—Here we have क्त after वद । सम्प्रसारण of ‘व’ is by the rule ‘वचिस्त्रपि—” ( See sl. 21 under उद्घाते ).
3. समयाः etc.—Amara says, समय means शपथ ( oath ) आचार ( custom ) काल ( time ) सिद्धान्त ( conclusion ), भवित् ( appointment ).
4. पुंस्ति etc.—Amara says, अधि means mental agony and the word is masculine.
5. समय etc.—समय etc.—समयस्य उक्तृजनम्, तस्य हेतुः, तत्वात् । The anguish is wretched because it is the हेतु of this breach of etiquette on my part.
6. न किञ्चित् etc.—Nothing is improper with the aggrieved.

### Charcha

1. भवाद्दशेषु—भवन्तनिव पश्यन्ति जना एतान् ते एते भवानिव दृश्यमाना भवन्तनिव पश्यन्ति आत्मानमिति भवत् + दृश् + कञ् कर्मेकत्वेति—भवाद्दशाः men like you. तेषु । अधि ७औ । For grammar see Malli and sl. 25

under माहशाम् । Attributive used substantively, Or say qualifiesजनैषु understood.

2. प्रमदा etc.—प्र + मद + अप् भावे=प्रमदः joy. The rule is “प्रमदस्यदौ ह्रस्वः”—these two words in the sense of ‘joy’ ( ह्रस्वः ) have अप् । प्रमदः अस्ति अस्मा इति प्रमद + मत्वर्थीय ( अर्गं आदि ) अच् स्त्रियास=प्रमदा a woman. Or प्रमदं करोति इति प्रमद + णिच् + अच् पचादि स्त्रियास=प्रमदा । णिच् here comes in by the Varttika “तत् करोति”—See Sl. 14. वद + क्तकर्मणि=उदितम् spoken. Here सम्प्रसारण comes by the rule “वचिस्त्वपि”— See Malli. Sl. 21. प्रमदा चान्नी जनयेति, कर्मधा ।—प्रमदाजनैः उदितम् spoken by a woman इत्यात्— ।

3. अधिष्पतिः—अधि + षिप् + षच् भावे=अधिष्पतिः censure. उपमान of अनुशासनम् ।

4. अनुशासनम्—अनुशिष्यते इति अनु + शास + लुट् भावे=अनुशासनम् advice, Nom. to भवति ।

5. वक्तुम्—वच् + तुमुम् = to speak.

6. व्यवसाययन्ति—वि + अच् + सो + णिच् + लट् अन्ति=व्यवसाययन्ति set to attempt, i. e. urges. Nom. दुराधयः । By the rule “आदेश उपदेशेऽशिति—roots ending in ए, ऐ, ओ, औ change their final into आ when some प्रत्यय that does not drop श follows ; thus सो here becomes सा when णिच् follows. Next by the rule “शाब्दा साहचर्यादिपां युक्”—युक् is added when णिच् follows. Hence वि + अच् + साय् + णिच् + शप् + अन्ति=वि + अच् + सायि + शप् + अन्ति = व्यवसाययन्ति ।

7. साम्—The अणिकर्ता of व्यव + सो । Here it becomes कर्म in णिच् for the root सो is अकर्मक । The rule is “गतिबुद्धिः”— ( See sl. 15 ). Thus अहम् व्यवस्थामि (अणिजन्त) । दुराधयः सा व्यवसाययन्ति (causal).

8. निरस्त etc.—निर् + अच् + क्त कर्मणि=निरस्ताः set aside, dis-

carded. नारीणां समयाः feminine manners, ग्रहीतम्— । निरस्ताः नारी-  
समयाः येः which have set aside female etiquette, बहु— । Qual.  
दुराधयः । समय here means आचार; for different meanings see  
Mall.

9. दुराधयः—आ + धा + कि = आधि anguish. दुः दष्टः आधिः दुराधिः,  
प्रादितम्— । ते । Nom. to व्यवसाययन्ति ।

10 Voice.—उदितेन अनुशासनेन...अचिच्छेपेण भूयते । समयैः दुराधिभिः  
अहं व्यवसाय्ये ।

29. *You have wilfully renounced your  
ancestral property,*

अखण्डमाखण्डलतुल्यधामभि-

चिरं धृता भूपतिभिःस्ववंशजैः ।

त्वयात्महस्तेन मही मदच्युता

मतङ्गजेन स्रगिवापवर्जिता ॥ २९ ॥

*Prak.*—त्वया आत्महस्तेन मही अपवर्जिता [ You have flung off the  
Earth with your own hand. How foolish it is. What do you  
mean ?—स्ववंशजैः भूपतिभिः चिरम् अखण्डं धृता मही [ Your ancestors  
had held the earth entire for a long period and you cast her  
off ]. How could they have held the whole world ?—आखण्डल-  
तुल्यधामभिः स्ववंशजैः [ They were as mighty as Indra himself ].  
The earth was too heavy for me—मदच्युता मतङ्गजेन स्रगिव अपवर्जिता  
[ Not at all. You were blind at the time. Just as a tusker in  
rut senselessly throws down the garland from his head not  
because it is too heavy, so you too threw down the earth from  
your own hand ]. 29.



*Prose and Syn.*—আখণ্ডলতুলাধামনি: ( আখণ্ডলেন ইন্দ্রেণ তুলাধামনি: সমানবিক্রমৈ: মহেন্দ্রপ্রতাপৈ: ) স্ববংশজৈ: ( স্বস্ব বংশে জাতৈ: স্বগৌতৈ: ) ভূপতিভি: ( মছী-পালৈ: ) চিরম্ ( দীর্ঘকালম্ ) অখণ্ডম্ ( অবিচ্ছিন্ন, যদ্বা অবিভক্তং যদ্বা তদ্বা ) ধৃতা ( অবলম্বিতা ) মছী ( পৃথিবী ) ত্বয়া মদচ্ছ্যতা ( মদস্বাধিষ্ঠা মদান্বিত ইতি শ্রীষ: ) মনজ্জেন ( করিষ্য ) স্নগিব ( মালামিব ) আত্মহসেন ( আত্মনো হসেন স্বচ্ছিয়া ইত্যর্থ: ) অপবর্জিতা ( পরিত্যক্তা ) ।

*Beug.*—এই পৃথিবী আপনার নিজেরই বংশের ইন্দ্রতুলা পরাক্রান্ত রাজার চিরকাল অখণ্ডভাবে পালন করিয়া আসিয়াছেন। মনমত্ত হস্তে যেমন শুড়ে টানিয়া মাথা ইহাতে পুষ্পমালা কেলিয়া দেয় আপনিও এখন সেইরূপ নিজের হাতে সেই পৃথিবী দূরে কেলিয়া দিয়াছেন।

*Eng*—As a wreath is by an elephant dripping rut, so with your own hand has been cast off by you the world held long and without break by ( Or—undivided by ) kings of your own race the peers of Indra in might.

*Expl.* The earth is your ancestral property. The whole of it is yours without a rival. Yet you have discarded it ! Can foolishness go further ! Also see Prak.

*Malli*—অখণ্ডমিতি—‘আখণ্ডলতুলাধামনি:’ ইন্দ্রতুলাধামনি: [ ‘‘চামরস্মী-গৃহে দেহে স্থানি জন্মপ্রভাবয়ী:’’ ইতি হৈম: ] ‘স্ববংশজৈ: ভূপতিভি:’ ভরতাভিভি: ‘চিরম্ অখণ্ডম্ অবিচ্ছিন্নম্’ ধৃতা মছী ত্বয়া মদং স্মীততীতি ‘মদচ্ছ্যত্’ [ ক্রিপ্ ] তেন মদস্বাধিষ্ঠা মনজ্জেন ‘মগিব আত্মহসেন’ স্বকরেণ স্বচাপলীনা ইত্যর্থ: । ‘অপবর্জিতা’ পরিত্যক্তা ত্যক্তা । স্বদৌষাদেব অযমনর্থাগম: ইত্যর্থ: ২ ॥ ২৫ ॥

#### Notes on Malli

১. অবিচ্ছিন্নম্—Undivided or without break. ২. স্বদৌষ etc.—The sense is, this mishap is due to your own fault.

## Charcha

1. अखण्डम्—खण्ड is piece, न खण्डः अखण्डः अञ्जितम्—। तत् यथा स्यात् तथा। Qual. घृता। It means 'without break' i. e. his ancestors all along held it, none else enjoyed it during their reign ( अविच्छिन्नम् )। Or it may mean in entirety, i. e. undivided, they were the sole sovereign ( एककृत्वाधिपति ) of the Earth. It seems of these two meanings 'undivided' has to be preferred ; because 'without break' implies long possession and separate mention of चिरम् is almost unnecessary. Also note that undivided sway makes the property a valuable one and therefore its renunciation is foolish.

2. आखण्डल etc'—आखण्डल is इन्द्र। तुलाधाम येषां ते तुलाधामानः, of equal power, बहु—। आखण्डलेन तुलाधामानः rivalling Indra in power, सुपसुपा। तैः। Qual' भूपतिभिः।

3. चिरम्—An अव्यय 'meaning for a long time', Qual. घृता। See चिराय sl. 17. "चिराय चिररात्राय चिरस्याद्याचिरार्थकाः" इत्यमरः। Note that long possession creates inalienable association ; hence again the renunciation is foolish,

4. घृता—धृ+क्त कर्मणि स्त्रियाम्=घृता held, support. Qual. मङ्गी।

5. भूपतिभिः—भुवः पतिः भूपतिः king, इतत्—। It is declined like सुनि by "पतिः समास एव" sl. 6. तैः। अगुक्ते कर्त्तरि श्या।

6. स्व etc. —स्व here is own आत्मोद्य। स्वस्व वंशः own race, [इतत्। स्ववंशे जाताः इति स्ववंश+जन ऊ कर्मणि=स्ववंशजाः born in his own race उपपदतम्—। तैः। Qual. भूपतिभिः। For स्व, see sl. 13 under स्वधर्मः।

7. त्वया—अनुजे कर्त्तरि श्या ।

8. आत्म—etc—आत्मनः इक्षः, ७तत्— । तेन । करणे श्या । With your own hand. The epithet implies foolishness and fickleness. “स्वकरेण स्वचापलोचन”—Malli,

9. मही=उक्ते कर्मणि १मा ।

10. मदच्युता—मद is here elephant's rut. मदं च्येततीति मद + च्युत क्तिप् कर्त्तरि =मदच्युत् emitting rut. उपपदः तत् । तेन । Qual. मतंगजेन । च्युत=च्युतिरुच्यते is both सकर्मक and सकर्मक ।

11. मतङ्गजेन—मतङ्गात् जातः इति मतङ्ग + जन ड कर्त्तरि =मतङ्गज an elephant, तेन । अनुजे कर्त्तरि श्या ।

12. खक्—खन्यते इयम् इति छज + क्तिन् कर्मणि निपातनात् =खक् a garland- Same case with मही ।

13. अपवर्जिता—अप + वृज चिच् कर्मणि स्त्रियाम् =अपवर्जिता thrown off, given up. Qual, the उक्त कर्म, si. e. मही here. In the active voice the sentence was—त्वम् महीम् अपवर्जितवान् ; त्वया मही अपवर्जिता ( कर्मवाची ) ।

14. Voice....धृतां महीं त्वं...मदच्युत् मतंगजः सज्जिव अपवर्जितवान् ।

30. *Meet the wily with wiles or you suffer.*

व्रजन्ति ते मूढधियः पराभव'

भवन्ति मायाविषु ये न मायिनः ।

प्रविश्य हि ज्ञान्ति शठास्तथाविधान

असंवृताङ्गान्ति ~~मूढा~~ इवेषवः ॥ ३० ॥

Prak.—मूढधियस्ते पराभव' व्रजन्ति [ Thus deluded souls suffer humiliation], Who ?—ये मायाविषु मायिनो न भवन्ति ते [ I mean those who do not meet the wily with wiles ]. That is mean policy—

शठा हि प्रविश्यतथाविधान् ब्रजन्ति [ The wily soon gain their confidence and deliver a treacherous blow ]. How is that ?—निश्चिता इववः असंहतांगान् इव [ Just as sharp arrows kill people without armour so do the wily kill the confiding ].

Prose and Syn—मूढधियः ( मूढा मन्दा धीः ) येषां ते ह्योनमतयः ) ते पराभवम् ( अज्ञतकार्यताम् ) ब्रजन्ति ( लभन्ते ) ये मायाविषु ( वञ्चकेषु ) मायिनः ( कुटिलाः ) न भवन्ति । शठाः ( वञ्चकाः ) तथाविधान् ( तादृशान् ) असंहतांगान् ( असंहतम् अवर्जितम् अंगं शरीरं येषां तान् ) निश्चिताः ( तीक्ष्णाः ) इवव इव ( शरा इव ) प्रविश्य ( अन्तर्गता ) ब्रजन्ति हि ( मारयन्त्येव ) ।

Beng.—शैशोरा चठेर अति चठोरन ना करेन ठांहरा पराजय प्राप्त हन । चठन तादृश लोकेर अखरे एवेन करिवा तीक्ष्ण तीक्ष्ण येमन वर्यशुल लोकके वध करे सेइएन ताहागिरेर वध करिवा थाके ।

Eng.—Those dull-witted people that do not become crafty with the wily suffer rebuff. Sharpers, having worked their way in, kill such people as sharp arrows do those who stand with their persons un-guarded.

Expl.—Easy. See Prak.

Mall.—खद्योबात् एवायम् अनर्थागमः इत्युक्तम् । स च दोषः कुटिलेषु अकुटिलानिब इत्याह<sup>1</sup> ब्रजन्तीति 'मूढधियः' निर्विवेकबुद्धयः 'ते पराभवं' ब्रजन्ति ये 'मायाविषु' मायावत्सु विषये [ "अमायाविषा" इत्यादिना विनिप्रत्ययः<sup>2</sup> ] 'मायिनी मायावन्तः [ त्रीत्यादित्वात् इतिप्रत्ययः ] न भवन्ति । अत्रैव अर्थान्तरं न्यस्यति, प्रविश्येति—'शठाः' अपकारिणां दूताः 'तथाविधान्' अकुटिलान् 'असंहतांगान्' अवर्जितशरीरान् 'निश्चिता इवव इव प्रविश्य' प्रवेशं कृत्वा आत्मीया भूत्वा 'ब्रजन्ति हि' । [ "आजैव हि कुटिलेषु न गीतिः" इति भावः<sup>3</sup> ] ॥ ३० ॥

Notes on Malli.

1. खद्योबात् etc.—She has said that this calamity befell through his own fault. By ब्रजन्ति etc., she shows that the fault

is nothing but absence of wile in the matter of the wily. 2. असु etc.—The विनि in मयाविन् is by the rule “असु माया निधा” See Charcha. 3. आजैवम् etc.—The sense is “Straightforwardness is no guide i.e. policy in the matter of the crooked.” N. B. An exception to the general principle—“Honesty is the best policy.” Cf “शठे शाय्यं समाचरेत्” ।

### Charcha

1. व्रजन्ति—व्रज + लट् अन्ति attain प्राप्तुवन्ति । Nom. मूढधियः ।  
[ वव्राज, व्रजिष्यति, अव्राजीत् ].

2. ते—The correlative ये follows in the next line. The Prose Order is better given as ये मायाविषु.. मूढधियसि etc. Malli's order would be the right one if ते in the first line were omitted, thus ;—मूढधियः पराभवं व्रजन्ति ये मायाविषु etc. In such cases the correlative तच्छब्द can be gathered from the context “यच्छब्दस्य उत्तरवाक्यगतत्वेन उपादानात् तच्छब्दस्य आर्थत्वम्” । Similarly यच्छब्द can be gathered when तच्छब्द refers to something already introduced or well-known, or experienced. “तच्छब्दस्य प्रकान्त प्रसिद्ध-अनुभूतार्थत्वे यच्छब्दस्य आर्थत्वम्” ।

3. मूढधियः—ध्यायति अनया इति ध्ये क्तिप् करणे=धीः intelligence बुद्धिः । The base धी is declined like श्री, मुह क्त कर्त्तरि स्त्रियाम्=भूदा or मुग्धा foolish. मूढा धीः येषां, बहु—। ते ।

4. पराभवम्—पर + भू अप भावे पराभव, retreat, अपमान ; hence defeat, rebuff. तम् । कर्म of व्रजन्ति ।

5. मायाविषु—माया is ‘wile.’ सा अस्ति एवाम् इति माया + विनि मत्वर्थे=मायाविनः the wily, hypocrites. तेषु । विषयाधिकरणे ङी ।

Here विनि comes in by the rule “अस् मायानेधासजो विनिः”—विनिः in the sense of मनुप् comes after words ending in अस् and after माया नेधा and सज् ।

6. मायिनः—माया is ‘wile’. सा अस्मि एषानिति माया + इनि मत्वञे = मायिनः wily. Here इनि after the word माया comes in by the rule “त्रोच्चादिभ्यश्च”—words of the त्रोच्चादि class take इनि in the sense of मनुप् । Pred. Adj. to ये ।

7. प्रविश्य—प्र + विश् + क्स्वप् having entered i. e. having won confidence.

8. घ्नन्ति—घ्न + क्तन् अन्ति kill. Nom. शठाः । [ घ्नन्ति, जघान, लोट्, ङि अङि, अघ्नन्, अवधीत् ] ।

9. तथाविधान्—तद् + थाल् प्रकारवचने = तथा like that, तथा विधा येषां ते, of that type, बहु । तान् । कर्म of घ्नन्ति । तथाविधान् means the simpletons who do not meet the wily with wiles.

10. असंरुत etc.—सम् + रु ( क्रादि ) + क्त कर्मणि = संरुतम् protected. न संरुतम् असं रुतम् ( unprotected ) नञ्त्तत् । तादृशम् अङ्गम् येषाम्, whose person is unprotected बहु । तान् । कर्म of घ्नन्ति ।

11. निशिताः—नि + शी + क्त कर्मणि = निशिताः whetted, Qual. इषवः । By the rule “शाचोऽरन्त्यतरस्याम्” The roots शी and छी optionally become शि and छि when निष्ठा follows ; we get the alternative form निशिताः । But in the sense of व्रत vow the root शी always takes इ, i. e. becomes शि when निष्ठा follows “श्लतेरित् व्रते नित्यम् ।” Also cf. “व्यवस्थितविभाषया व्रतविषयेऽश्लतेरित्यम् । संशितम् व्रतम् ।” Bhattoji.

12. इषवः—इषु is an arrow. ते । Nom. of घ्नन्ति ।

13. *Voice...* हेः मायिभिः...भूयते तैः...धीभिः परामवः ब्रज्यते । शठैः  
तथाविधाः निमित्तैः दूषभिः असंख्यतायाः...इत्यने ।

31. *None but yourself would let the kingdom be  
urrested by others.*

गुणानुरक्तामनुरक्तसाधनः

कुलाभिमानी कुलजां नराधिपः ।

परैस्तु दन्यः क इवापहारये-

न्मनोरमाम्नात्मवधूमिव श्रियम् ॥ ३१ ॥

*Prak.*—क इव नराधिपः आत्मवधूमिव श्रियं परैः अपहारयेत् [ No king would let another to win from him his queen and fortune ].  
I did it—तद्वन्धः कः [ Yes, you are the only exception ]. Very good, what is the harm ?—आत्मवधूमिव मनोरमां श्रियम् [ The wife and the kingdom both give you joy ; their loss is a blow to you ]. My joy is not the only consideration ; did they—the wife and the kingdom, want me ? अनुरक्तसाधनः कः आत्मवधूमिव गुणानुरक्तां श्रियम् अपहारयेत् [ A king like yourself with all officers, civil and military attached to him is bound to win the devotion of both wife and kingdom by his virtues. To such a one their loss is a blow ]. What if the wife is of low birth and the kingdom unfairly acquired—कुलाभिमानी कः आत्मवधूमिव कुलजां श्रियम् अपहारयेत् [ The pride of race is in you ; the wife was high-born and the kingdom ancestral. Does not their loss grieve you and move you to action ? ]

*Prose and Syn.*—अनुरक्तसाधनः ( अनुरक्तानि भक्तानि साधनानि सहाया यस्य सः ) कुलाभिमानी ( कुलस्य अभिमानः अस्ति यस्य सः ) तद्वन्धः ( तस्यः अन्धः

भवद्व्यतिरिक्तः ) क इव ( को वा ) नराधिपः ( राजा ) गुणानुरक्ताम् ( गुणैः स्तुतिभिः  
अनुरक्ताम् अनुरागवतीम् ) कुलजाम् ( पैदकीं कुलीनाम् ) मनोरमाम् ( हृदयाम् ) श्रियम्  
( राजकुल्योम् ) आत्मबधूनिव ( स्वभार्यानिव ) परैः ( शत्रुभिः अन्यैश्च ) अपहृतयेत्  
( अपवाहयेत् ) ।

*Eng.*—Which king, pray, but yourself ( lit. other than your self ) priding on his lineage and having devoted agents, would suffer to be abducted by his enemies his lineal Sri, as well as ( lit. like ) his high-born wife, his heart's delight, the one attached through state-craft and the other attached through personal endowment ?

*Beng.*—আগনি কুলের অভিমানী, সহায়বর্গ : আপনীর অনুরক্ত । এ অবস্থায়  
আগনি ভিন্ন কোন্ রাজা নিজ স্ত্রীর স্থান (কুলজা, অনুরাগিণী ও) মনোরমা স্ত্রীকে পরের  
হারা <sup>উদ্ধৃত</sup>করাহিতে পারেন ?

*Expl.*—Here the allusion is to the game at dice that had sent them wandering in the wilderness. At it Yuhisthira had staked his kingdom and his wife too and lost. The *স্রী* of the verse is of course the kingdom and the *আত্মবধূ* is the speaker herself. The phrase *আত্মবধূনিব শ্রিয়ম্* is intended to mean *আত্মবধূ শ্রিয়ম্* । The *স্রী* was ancestral and the *স্ত্রী* was high-born—*কুলজা* ; the *স্রী* was attached to you because of your clever application of the expedients, and the *স্ত্রী* was attached through your personal accomplishments—*গুণানুরক্তা* । Hence both the *স্ত্রী* and the *স্রী* were a source of delight to you—*মনোরমা* । Yet you suffered both to be appropriated by your enemies. True you could not protect because you had lost them at game. But as a Kshatriya, and with pride of race so keen in you—*কুল্যভিমানী*, you could have warred upon your enemies



after the game, backed as you were by the devotion of all your officers civil and military—अनुरक्तसाधन । Besides, is not loss of wife in such an ignominious fashion a blur on Bharata's pure race to be wiped off at all costs ( कुलाभिमानी ) ?

*Malli*—न च लक्ष्मीचाक्षत्यात् अयमनर्थागमः किन्तु स्त्रीपेसादोषमूलत्वात् ( ? दोषात् ) इत्याशयेनाह गुणेति३—‘अनुरक्तसाधनः’ अनुकूलसहायवान् । [ उक्तञ्च कामन्दकीये “उद्योगादिनिष्ठस्य सुसहायस्य धीमतः । सायेवानुगता तस्य नित्यं श्रीः सङ्घचारिणी ॥” इति२ ] ‘कुलाभिमानी’ अविग्रहाभिमानी कुलौघाभिमानी च ‘त्वदन्धः’ तत्तोन्धः [ अन्धारात्—” इत्यादिना पञ्चमी३ ] ‘क इव नराधिपः’ ‘गुहेः’ सञ्ज्ञादिभिः, क्षौण्डर्यादिभिः ‘अनुरक्तान्’ ‘अनुरागिणौ’ कुलजां कुलक्रमात् आगतं कुलौघाच्च ‘मनोरमां श्रियम् आत्मवधूमिव’ सभाय्यानिव । [ “वर्ज्याया चूना स्त्री च” इत्यमरः४ ] ‘परैः’ शत्रुभिः अन्यैश्च ‘अपहारयेत्’ स्वयमेव अपहारं कारयेत् इत्यर्थः । कलत्रापहारवत् लक्ष्म्यापहारोऽपि राज्ञो मानहानिकरत्वात् अनुपेक्षणीय इति भावः५ ॥ ३१ ॥

### Notes on Malli.

1. न च etc.—“This adversity is not owing to fickleness of fortune, but due to your own fault of indifference”—with this in view she says गुण etc.—N. B. Here स्त्रीपेसादोषमूलत्वात् has मूलत्वं added to it possibly by scribes ; स्त्रीपेसादोषात् fully expresses the meaning intended. Explain उपेसादोषो दोषः उपेसादोषः । स्वस्य उपेसादोषः । तस्मात् । The alternatives are लक्ष्मीचाक्षत्यादोष and स्त्रीपेसादोष । The second is the cause here. स्त्रीपेसादोषमूलत्वात् means स्त्रीपेसादोषो मूलं यस्य तस्य भावात् which does not suit our case. 2. उक्तञ्च etc.—Thus Kamandaka says “A wise king that does not give up enterprise and has good agents, always has the Royal for-

tune following him like a shadow.” 3. चत्वा etc.—पक्ष्मी in तत् is by the rule “चत्वारत्—” See Charcha. 4. वधू etc.—वधू means wife, daughter-in-law and woman, so says Amara. 5. The carrying away of a kingdom, like the abduction of a wife, causes lost of prestige to a king and is not to be excused ( lit. overlooked ).

1. गुणानु etc.—अनु+रक्ष+क्त कर्त्तरि स्त्रियाम्=अनुरक्ता attached. गुणेः अनुरक्ता attached through virtues, सुप्सुपा। ताम्। Qual. both श्रियम् and आत्मवधूम्। श्रीपक्षे—The epithet means ‘attached to him through his well-adopted policies of peace, war etc. ( See Expl. ). गुण is सम्प्रविश्यादि। Cf, “गुणेः सम्प्रदादिभिः”—Mall. वधूपक्षे—It means attached to him for his endowments etc. cf. “गुणेः सौन्दर्यादिभिः”—Mall. This explains why मनोरमा ( see Expl. )

2. अनुरक्त etc.—अनुरक्त is attached ( See note 1 ). साधयत्यनेन अर्थान् इति साध+णिच् or सिध ( दिवादि )+णिच्+लुप्त करणे=साधनम् means of gaining the end. In the case of kings this includes the army, the officers ( civil and military ) etc. Comp. “सर्वं हि साधनमिदं कुसुमागुधस्य”—Ritusambar. For force see Expl. ; the root सिध ( दिवादि ) takes आत् in णिच् if पारलौकिक is not implied, by the rule “सिध्यतेरपारलौकिके”।

3. कुलाभिमानौ—अभि+मान+घञ् भावे=अभिमानः self-respect ; here pride. कुल is race. कुलस्य अभिमानः इतत्—। सः अस्ति अस्य इति कुलाभिमान+इति मत्वर्थे=कुलाभिमानौ having pride of race. Qual. नराधिपः। कुल here means अग्निशकुल in the case of श्री, and महाकुल in the case of स्त्री। For force see Expl.

4. कुलजाम्—कुलात् कुले वा जाता इति कुल + जन + क कर्त्तरि श्रियाम् = कुलजा । ताम् । Qual. श्रियम् and आत्मवधूम् । श्रीपदे—It means कुलक्रमागतम् ancestral वधूपदे—It means कुलीनाम् born of a high-family. Another reason why मनोरमा ( see Expl. )

5. नराधिपः—आधिपातीति अधि + पा + क कर्त्तरि = अधिपः Protector. नराणाम् अधिपः Protector of men, i.e. king इतत्—। प्रयोज्यकर्त्ता of अपहारयेत् ।

6. परैः—पर is enemy. Malli. takes it as 'enemy' in the case of श्री and 'other than self' in the case of स्त्री । तैः । It is अधिकर्त्ता of अप + ह and with णिच् optionally becomes कर्म ; so it takes रया also when अनुक्त । The rule is 'हकोरन्वतरस्याम्'—The अधिकर्त्ता of ह and क optionally becomes कर्म when णिच् is added. Thus परः श्रियम् अपहरेत् ( अणिजन्तावस्था ) ; नराधिपः परैः ( परान् वा ) श्रियम् अपहारयेत् । Thus here परान् is the optional form.

7. त्वत्—प्रसौ in connection with the word अन्यः । The rule is 'अन्यारादितरत्तेदिक्शब्दाच्चुत्तरपदानाद्विभुक्ते—' प्रसौ is available in connection with अन्य, आरात्, इतर, ऋते, दिक्शब्द, words having the root अच् at the end and in connection with words ending in आच् and आहि । त्वदन्यः may also be treated as a compound.

8. कः इव—कः qual, नराधिपः । इव added, implies impatience, contradiction etc. कः who ; क इव well who, who pray i, e, no one. Comp "विना सीतादेव्याः किमिव हि न दुःखं रघुपतेः"—Bhavabhuti. Here also the speaker wants to contradict. किमिव well what, what pray, i.e, nothing.

9. अपहारयेत्—अप + ह + णिच् + लिङ्यात् = अपहारये would cause others to steal. Nom. नराधिपः । For conj. see sl. 27.

10. मनोरमा—रमयतीति रम + शिच् + अच् कर्तरि क्तिबात् = रमा (पचाद्यच्)  
gladdener. मनसो रमा gladdener of the heart इतत्—। ताम् ।

11. आत्मवधूम्—आत्मनः वधूः, wife of self, इतत्—। ताम् । Obj.  
of अपहारयेत् ।

12. इव—Sign of उपमा । Here made to imply समुच्चय. i, e,  
श्रियम् as well as वधूम् ।

13. श्रियम्—यो is fortune, i, e, Royal fortune here. ताम् ।  
कर्म of अपहारयेत् । For deriv. see sl. 1 under श्रियः ।

14. Voiee.—साधनेन...कुलाभिमानिना केन नराधिपेन...अन्येन...अनुरक्ता  
कुलजा अपहाय्यत ग्रीः मनोरमा आत्मवधूः... ।

32. *Your sad plight ought to have roused you*

भवन्तमेतर्हि मनस्विगर्हिते

विवर्त्तमानं नरदेव वर्त्मनि ।

कथं न मनुज्वल्यत्युदीरितः

शमीतरुं शुष्कमिवाग्निरुच्छिखः ॥ ३२ ॥

*Prak.*—हे नरदेव, मनुजः भवन्तं कथं न ज्वलयति [ Why does not your  
anger burn you, O king ? ] I am not angry—एतर्हि उदीरितो मनुजः  
[ Your anger should rise now ]. Where is the occasion now ?  
—मनस्विगर्हिते वर्त्मनि विवर्त्तमानं भवन्तम् [ You are now following a  
course which everyone with self-respect denounces. This  
should urge you to change your life ]. Not easy for me—  
उच्छिखः अग्निः शुष्कं शमीतरुमिव भवन्तम् [ your person is sacred like  
the Sami tree. In you rests ire concealed just as fire lies in.

the Sami tree. You are now lifeless and dry through enemies' wiles. As the fire in the Sami tree blazes forth when the tree is dry, so your very lifelessness ought to rouse the ire in you ]. 23.

*Prose and Syn*—हे नरदेव ( देव इव नरः मानुषदेवत राजन् ) एतर्हि ( इदानीम् ) मनस्त्रिगर्हिते (मनस्त्रिना अभिमानवतां सन्त्यज्ये गर्हिते मनस्त्रिभिर्वा निन्दिते ) वत्सर्नि ( माग ) विवर्त्तमानम् ( विपक्षमानं दशाविपाकमनुभवन्तम् ) भवन्तम् ( त्वाम् ) उद्दीपितः ( उद्दीपितः ) मत्स्यः ( क्रोधः ) युष्मत् ( नारसम् ) शमीतक्षम् ( शमीतक्षम् ) उन्मिष्टः ( उत्तमतज्वालः ) अग्निरिव कथं न ज्वलति- ( न प्रदीपयति ) ।

*Eng.*—O God among men, now that you are suffering vicissitudes in a walk of life condemned by the spirited, how is it that ire roused does not inflame you as fire blazing up does the dry Sami tree.

*Beng.*—हे नरदेव, आपनि যে পছা অবলম্বন করিয়া দুৰ্জনা ভোগ করিতেছেন, অভিমানবিশিষ্ট ব্যক্তিযােই তাহার নিন্দা করিয়া থাকেন। তবে কেন যে এখনও আপনার 'ক্রোধ উদ্দীপ্ত হইয়া অগ্নি যেমন শুষ্ক শমীতরুকে প্রদীপিত করে সেইরূপ আপনাকে প্রদীপিত করিতেছে না বুঝি না।

*Expl.*—You are now leading a life which any one with the least spark of self-respect would condemn. This is simply because your enemies have by wiles not by honest application of superior strength, forced you to it. Does not even this make an impression on you and rouse you to action ? Also See Prak.

*Malli.*—अथ दृश्यमिः कोपोद्दीपनं करोति। भवन्मिति—‘हे नरदेव’, नरेन्द्र ‘एतर्हि’ इदानीम् अस्त्रिगर्हितेऽपि इत्यर्थः [ “एतर्हि” सम्यक्तोदानीमधुना सान्प्रतं तथा” इत्यमरः । “इदानीं हिंल्” इति हिंल् प्रत्ययः । “एतेतौरयोः” इत्येतादीश्चः२ ] । आपदमेवाह—मनस्त्रिगर्हिते’ शत्रुगुप्सिते ‘वत्सर्नि’ माने’ विवर्त्तमानं शत्रु ज्ञातं

दुर्दशाननुभवमनित्यर्थः । भवन्तं त्वामुदीरितः उद्दीपितो 'मन्तुः' क्रोधः 'युष्म' नीरसं  
[“युष्मः कः” इति निष्ठा तकारस्य वकारः 3 ] शनौ चासौ तरुचेति [विशेषणमसात्],  
तम् । शनीयह्वयं शीघ्रज्वलनखभावात् कृतम् । 'उच्छिखलः' उद्गतज्वालः [“वृषि-  
ज्वाले अपि शिखि” इत्यमरः ] । 'वक्रिरिव कथं न ज्वलयति,' ज्वलयितुमुचितमित्यर्थः  
[ “मितां क्रलः” इति क्रलः 4 ] ॥ १२ ॥

### Notes on Malli

1. अद्य etc—Now by the next ten slokas his ire is being excited. 2. एतद्दिं etc,—Amara says एतद्दिं, सम्प्रति इदानीम् etc, are synonyms ; एतद्दिं is formed by दिंल् added to इदम् ; the rule being “इदमो दिंल्” ( see Charcha ). एत is substituted for इदम् by the rule “एतेतो”—( see Charcha ), 3. युष्मः etc—Here we have क्त after the root युष्, and क replaces the त of निष्ठा by the rule “युष्मः कः” । 4. मिताम् etc—ज्वलयति has क्रल with लिच् by the rule “मितां” ( See Charcha ).

### Charcha

1. भवन्तम्—भवत् is the 2nd person when respect is intended.  
Deriv. sl. 8. तम् । कर्म of ज्वलयति ।

2. एतद्दिं—अस्मिन् काले इति इदम् + डि (सप्तमो) + दिंल् स्वाद्ये—एत + डि + दिंल्—एतद्दिं । It is an अव्यय by the rule “तद्धितशास्त्रविभक्तिः” —A तद्धित after which all the विभक्तis do not arise is an अव्यय । Here दिंल् comes in by the rule “इदमो दिंल्”—दिंल् comes after the word इदम् to denote 'time'. Then एत is substituted for इदम् by the rule “एतेतो रवोः”—एत and इत are substituted for इदम् respectively when र and य of a प्रातिपदिक affix follows. अदि' ७मी आद्याधिकरण of उदीरयक्रिया ।

3. मनस्वि etc.—मनः अस्ति प्रशक्तम् इति मनस् + विनि मत्वर्थे = मनस्विनः  
lit, high-souled, here spirited. Malli. has शूर । गच्छं निन्दायाम् +  
क्त कर्मणि = गच्छंतः; denounced, condemned. मनस्विभिः गच्छंतः; denounced  
by the spirited श्यातन्— । तस्मिन् । Qual. वत्स नि ।

4. विवर्त्तमानम्—विचलित + जानच् कर्त्तरि = विवर्त्तमानः changing  
तम् । Qual. भवन्तम् । Implies change or transformation from  
one state to another. The lord of the earth toiling as beggar  
is a huge transformation.

5. नरदेव—नराणां देवः, इत्यतः— । Or, नरेषु देवः, सुपसुपा । Or नरो  
देव इव उपमित कर्मधा । In the first case the वृत्त्यै is शेषे not निर्द्धारणे ।  
निर्द्धारण वृत्त्यै cannot be compounded. तत्तत्सम्बन्धौ ।

6. वतमंनि—वतमन् is road, path, Here it refers to Yndhish-  
thira's present course of life ; तस्मिन् । अधि ७मौ ।

7. ज्वलयति—ज्वल + णिच् + लट् ति = ज्वलयति fire. The alt. form  
is ज्वालयति । Nom. is मन्थः; also अग्निः । 'The root' ज्वल being of the  
घटादि class is मित—घटादयो मितः ; so क्लृप् comes in by the rule  
“मितां क्लृप्” । But the गणसूत्र “जलज्वलनमानुपसर्गाद्वा”—These 4  
roots not preceded by any उपसर्गे are optionally मित—the मित्  
here is optional. If these are preceded by some उपसर्गे they are  
always मित as प्रज्वलयति । cp, “उपसृष्टेत् नित्यं मितम् । प्रज्वलयति”—  
Bhattoji.

8. उदीरितः—उद् + ईर + णिच् ( चुरादि ) + क्त कर्त्तरि = उदीरितः rous-  
ed up, Qual. भन्त मन्थः; and अग्निः ।

9. शमीतवत्—शमी वासो तदव्यति, कर्मधा । Or शमीनामा तवः, शाक-  
पाणिपादिवत् कर्मधा । तम् । Obj. of ज्वलयति । Here the selection  
of this tree is for its holiness. It is believed that this tree has

fire concealed within it. It easily catches fire. “शमीवह्वं शीघ्रज्वलनस्त्वभावात्”—Malli. Like the Sami you have fire within you ; why do not you then like the Sami show the fire to your enemies ?

10. शुष्कम्—शुष् + क् कर्त्तरि = शुष् + क = शुष्कम् dry. Qual. शमी तद्रम् । Here निष्ठा त is changed into क by the rule “शष्कः” ।

11. उष्णिखः—शिखा is flame ज्वाला । उद्गता शिखा अस्य, बहु— । Here गता of उद्गता elides optionally by the Varttika “प्रादिभ्यो घातञस्य बाच्चो वा चोत्तरपदलोपः” । Here the alt. from is उद्गतशिखः । Qual. अग्निः ।

12, Voice—...विवर्त्तमानः भवान् उदोरितेन मन्त्रना, उष्णिखेन अग्निना शुष्कः शमीतव...ज्वल्यते ।

33, No one cares for one who is never angry.

अवन्ध्यकोपस्य बिहन्तुरापदां

भवन्ति वश्याः स्वयमेव देहिनः ।

अमर्षशून्येन जनस्य जन्तुना

न जातहादेन न विद्विषा दरः ॥ ३३ ॥

Prak.—What if I have no ire at all in me ? अमर्षशून्येन जन्तुना जातहादेन ( सता ) जनस्य आदरो न [ The friendship of one without ire is not esteemed by people ; so absence of ire is undesirable ]. But his enmity may not be desirable—विद्विषा ( सता ) जनस्यदरो न [ Nor is his enmity dreaded by others ]. Absence of ire is undesirable does not mean that its presence is desirable —देहिनः स्वयमेव अवन्ध्यकोपस्य वश्या भवन्ति [ Every one comes under the complete control of one whose ire is not futile ; is not then



the presence of ire desirable ?] It is not desirable that one should dominate over others—आपदां विहन्तुः अवन्त्याकोपस्य [ The question is not one of mere domination ; such a man does good to the world by offering protection from danger to all his subordinates. So you ought to have ire ]. 33.

*Prose and Syn*—अवन्त्याकोपस्य ( अवन्त्याः सफलः कोपो यस्य तस्य सफल-कोपस्य अतएव ) आपदां विहन्तुः ( विपद्भिर्नाशनस्य जनस्य ) देहिनिः ( जनाः ) स्थयिनिव ( अतएव प्रयत्नमन्तरेणैव इत्यर्थः ) वश्या भवन्ति ( अधीना जायन्ते ) । अमर्षयूयनिव ( अमर्षेण कोपेन यः युन्यः तेन अकोपेन ) जन्तुना ( जनेन ) जातहार्देन ( जातं हार्दं-प्रेम यस्य, तुष्टेन सता इति शेषः ) जनस्य ( देहिनिः ) आदरी न ( आस्था न भवति ) विहिता ( शत्रूणां हर्षेण सता इति शेषः ) दरी न ( भयं न भवति ) । Malli also construes—विहिता आदरी न ।

*Eng*—People of themselves come under the control of one whose ire is not ineffectual and who can avert danger. An individual destitute of ire becoming a friend, no gratefulness comes to people, nor does fear arise he turning an enemy. Or—people...An individual, ire causes no concern in people on becoming a friend or a foe.

*Beng.*—क्रोध निफल हर ना । बलिना ! विनि विपद् विनाश करिते पावैन, लेके आपन। हईतेई तार बष हर । क्रोधहीन व्यक्ति मित्रता দেখाईलेও কেহ আপ্যयित হয় না, শত্রু হইলেও কেহ ভয় পায় না ।

*Expl.*—Anger is man's enemy it is true, but there are occasions when anger is of use. If a man is irresistible when angry he can guard others in danger. The whole world becomes the slave of such a man. On the other hand if one is never angry who cares if he is a friend or a foe ? Every one takes mean

advantage of his forbearance. Hence anger must not be discarded altogether but reserved for the right occasion. The present is the most opportune moment for the display of your anger.

*Malli.*—ननु अन्तःशतृत्वात् क्रोधस्यास्य एव इत्याशङ्क्य आह।—अवन्त्याति । अवन्त्याः क्रोपो यस्य तस्य अवन्त्याक्रोपस्य अतएव 'आपदां विहन्तुः' नियन्तानुयङ्समर्थस्य इत्यर्थः । पुंन इति शेषः । 'देहिनी' जन्तवः स्वयमेव वश्याः वशकृता भवन्ति [ "वशकृतः" इति यत् प्रत्ययः ] अतस्तया क्रोपिना भवितव्यमित्यर्थः २ ] व्यतिरेके तु अग्निहम्राचष्टे ३—'अमर्षशून्ये' निष्क्रोपेण जन्तुना । [ कन्वया श्लोक इतिवत् "हेतौ" इति तृतीया ४ ] हृदयस्य कर्म हार्दं खेदः [ 'प्रिमा ना प्रियता हार्दं प्रिम खेदः' इत्यमरः । युवादित्वाद्वा । "हृदयस्य हृत्स्त्रियदण्त्वासेव" इति हृदादेशः ५ ] "जातहार्देन" जातखेदेन सता 'जनस्य आदरो न' । 'विहिषा' च सता 'आदरो न' । अमर्षहोनेन रागहेतौ अक्षिप्तकरत्वादगण्यौ इत्यर्थः ६ । अथवा विहिषा सता 'दरो' भयं न [ "दरो स्त्रियां भये शब्धे" इत्यमरः ७ ] । एतस्मिन्नेव ( ? एकस्मिन्नेव ) प्रयोगे सन्निवृत्तात् हिषापदखेदः । पुंवाक्ये पुंन दोषः ८ । अतः स्थाने क्रोपः कार्यः, त्वान्यस्तु अस्थाने क्रोप इति भावः ९ ।

#### Notes on Malli

1. ननु etc.—Apprehending the retort, 'anger should be given up for it is an internal enemy, she says. 2. अतः etc.—The sense is—hence you should show your ire. 3. व्यति etc.—She now shows that evil results on assuming the contrary. 4. कन्वया etc.—In जन्तुना there is हेतौ तृतीया by the rule "हेतौ" as in कन्वया श्लोकः । 5. Amara gives प्रिमा ( masculine ), प्रियता, हार्दम् प्रिमा as synonymous. अण् in हार्दम् comes in after the word हृदय for it is listed in the युवादि class. Again हृदय becomes हृद् by the rule "हृदयस्य हृद्—" ( see Charcha ).

6. अमर्षं etc.—The sense is—friendship and anger of one having no ire are negligible because they lead to nothing, 7. दरः etc.—दर, both neuter and masculine, means fear and a hole. 8. एतस्मिन् etc.—The phrase विहिता दरः may be broken up by सन्धि in two ways thus विहिता and आदरः also विहिता and दरः । And this sort of splitting up of words is not faulty in human speech ( i.e. in classical speech ), N. B.—The text is vicious. एतस्मिन् should be एकस्मिन् and the stop after पदच्छेदः should be omitted, We have then—एकस्मिन्नेव प्रयोगे सन्धिवशात् विधापदच्छेदः पुंल्लिङ्गेषु न दोषः —In classical language it is not a defect to split up a सन्धि in two ways in the same expression.\* 9. अतः etc.—So anger should be shown in the right place but should be avoided if inopportune.

### Charcha

1. अवन्त्या etc.—वन्त्ययोगा इति वन्त्य + गत्य कर्मणि = वन्त्या, barren, ineffective. Or—वन्त्यं वन्त्यः ( भावे चञ् ) । वन्त्ये फलावष्टाप्ते साधुः वन्त्य + यत् = वन्त्या । अवन्त्याः अवन्त्याः not ineffective, i. e. अव्यर्थः । नञ्त्तत्— । कुप + चञ् भावे = कोपः ire. अवन्त्याः कोपः अस्य, whose ire is effective ; used substantively, शिषे षष्ठी, related to वन्त्या । A man who is अवन्त्याकोप in expected to be आपदां विहन्ता ।

2. विहन्तः—वि + हन + णच् कर्त्तरि = विहन्ता destroyer तस्य । Qual. जनस्य understood ( see note 1 )

3. आपदाम्—आ + पद + क्तिप् भावे ( सत्यदादित्वात् ) = आपद् danger. तासाम् । आपदाम् takes कर्मणि षष्ठी by the rule 'कृ कर्मणोः कृति' ।

\* [ पुंल्लिङ्ग in शबरभाष्य means classical language as opposed to Vedic one ].

We cannot have दम् in विद्वन्; for then कारकवृत्ती in आपदान् will be barred by the rule “नलोकाव्ययनिष्ठाश्चल्यद्वयान्” । आपत् here is मानुषी आपत्, danger caused by human agency. With respect to those, one becomes आपदा विद्वन्ना if one is अवन्माकोप; be the आपत् his own or of his followers or any one else ; देवी आपत्, however is untouched by human wrath. Droughts, cyclones etc. cannot be averted by being अवन्माकोप; unless we mean that even gods dread wrath of the powerful among human beings. Yudhisthira with the help of his brothers, could indeed perhaps move the gods even in his favour.

4. जनस्य—श्रेष्ठे सन्त्ये वृत्तौ ।

5. वश्याः—वश is आयत्तता । वशं गता इति वश + यत् = वश्याः controlled. Here यत् comes in by the rule “वशं गतः” । Qual, देहिनः । People fear his wrath and do his behests for fear of offending him.

6. स्वयम्—An अव्यय in the sense of तृतीया । प्रकृत्यादित्वाद तृतीया ।

7. देहिनः—देह is body . सः अस्ति एवमिति देह + इति मत्वर्थे = देहिनः embodied being, Nom. to भवन्ति ।

8. अमर्ष etc.—मृष ( तितिचायाम् ) + घञ् भावे—मर्षः forbearance, न मर्षः wrath मज्जतम्— । अमर्षेण युज्यः devoid of rath श्यातम्— । तेन । Qual. जन्तुना ।

9. जनस्य—श्रेष्ठे ईदौ । Related to आदरः and दरः ।

10. जन्तुना—कृती इवा as in कव्यया शोकः । The word expresses दोगता ।

11. जातहादैन—हृदयस्य कर्मे इति हृदय + घञ् = हादैनम् meaning “love” चिह्नः । Here हृदय becomes हृद् bs the rule “हृदयस्य हृत्तेः स्य हृदय् जातेषु”

हृदय becomes हृद् when लोट्, the affixes यत् and अच्, the word लास follows. Here अच् follows, hence the change. जातं हृदम् अस्, whose love is grown, i. e., one who is favourably disposed. बहु । तेन । Qual. जन्तुना ।

12. विहिषा—For deriv. See sl. 3. The base is विहिष् । तेन । Qual. जन्तुना । Decline विहिट् विहिषौ विहिषः etc.

13. विहिषादरः—Here the epithet is broken up as विहिषा आदरः and also as विहिषा दरः । ह ( or आ + ह ) + अच् भावे दरः ( or आदरः ) । दरः dread ; आदर regard, concern. आदरः goes with जात-हृदम् ; thus जातहृदम् सता आदरो न । Friendship of people is sought after ; but the friendship of one who is अमर्षश्च is not at all prized, on one cares for it (आदरो न) । दर goes with विहिषा, thus विहिषा सता न दरः । An enemy is naturally dreaded, but if he is अमर्षश्च, then people will not fear him. If आदरः is taken with this also then विहिषा सता आदरो न means that his enmity too people look upon with unconcern. In Mall's remark पुंवाक्येषु न दोषः—पुंवाक्य cannot mean—words uttered by males, for the speaker here is a female. “Words uttered by males” would imply that males have superior intelligence and are therefore capable of putting up phrases differently for different purposes. This is unjust to females, and the assumption involved in it is directly contradicted by the context ; because the speaker is female and her deliberate use of a phrase capable of such pulling does not argue lack of intelligence in females. Lastly supposing that पुंस् here means the same as ‘man’ does in ‘man is mortal’ and includes both males and females,

पु'वाक्य means 'woman speech.' The sense then stands thus—that such splitting up is not allowed in tales for the young, where dogs, goats, monkeys etc, are made to speak out in human language, as in Hitopadesa etc. The reason is the lack of the necessary intelligence to compose phrases of this character. So take पु'वाक्य as भाषा i. e. classical language.

14. Voice—देहिभिः वगेः भूयते ।...चादरेण न ( भूयते )...दरेण न ( भूयते ) ।

34. Look at Vrikodara ; O how changed !

परिभ्रमलं लोहितचन्दनोक्षितः

पदातिरन्तर्गिरि रेणुक्षितः ।

महारथः सत्यधनस्य मानसं

दुनोति नो कश्चिदयं वृकोदरः ॥ ३४ ॥

*Prak.*—कश्चित् वृकोदरो मानसं नो दुनोति [ I hope Vrikodara does not grieve the heart ]. Whose heart ?—सत्यधनस्य मानसम् [ The heart of the person who cares so much for the sanctity of his undertakings ]. Oh you mean me ? Why should he grieve my heart ?—महारथो वृकोदरः पदातिः [ Because Vrikodara, though one of the foremost of charioteers, is now a mere traveller on foot ] Is that much of a grievance ?—लोहितचन्दनोक्षितः रेणुक्षितः [ Vrikodara was fond of anointing his body with red sandal paste ; instead, he is now powdered all over with dust ]. How ?—चन्तर्गिरि परिभ्रमन् [ He travels on foot as I have told you ; and wandering bare footed on the hills he gets dusted all over ], 34,

*Prose & Syn.*—लोहितचन्दनोक्षितः ( लोहितम् चम्पकं लोहितचन्दनं यस्य सः चम्पकचन्दनम् ) महारथः ( रथचारी महायोद्धा च ) रेणुक्षितः ( रेणुभिः पूजितः

रुषितः धूलिच्छुरितः ) पदातिः (पादचारी) अन्तगिरि ( गिरिषु ) परिधमन् (विचरन्)  
अयं वृकोदरः सत्यधनस्य ( सत्यं धनं यस्य तस्य इति शेषः ) मानसम् (मनः) न दुनोति  
कञ्चित् ( मन्त्रे नैव तापयति ) । Or—महाराजः लोहितचन्दनोचितः अयं वृकोदरः  
पदातिः अन्तर्गिरि परिधमन् रेणुद्विषितः सत्यधनस्य (तव) मानसं नो दुनोति कञ्चित् ।

*Eng.*—I hope this great charioteer Vrikodara, who was used to red Sandal paste, now bare-footed, dusted red all over wandering on hills, does not grieve the heart of him that values vow so much.

*Beng.*—महाराज वृकोदर पूरे गीरे रक्त चन्दन माथितेन । এখন শুধু পদে, পর্বতে পর্বতে ভ্রমণ করিয়া ধুলিতে সর্বাঙ্গ রক্তবর্ণ হইতেছেন দেখিয়া আপনাদের মনে আঘাত লাগিতেছে না তো ? কারণ আপনি সত্যধন, স্বাধীন বৎসর বনবাসরূপ সত্য-পালন করিতে উদ্ভূত ।

*Expl.*—Here the reference is to Yudhishthira's vow—सत्य to reside 12 years in some forest and 1 year incognito. Draupadi tauntingly says—I hope you do not feel it on seeing Valiant Bhima thus transformed and suffer so much. For, if you do, you cannot possibly keep your vow, there is still such a long time ahead. Also See Prak.

*Malli.*—परिधमन्निति—‘लोहितचन्दनोचितः’ उचितलोहितचन्दनः [ ‘वाङ्मिताग्न्यादिषु’ इति साधुः १ ] अभ्यस्तरक्तचन्दन इत्यर्थः । [ ‘अभ्यस्तेऽप्रापितं न्याय्यम्’ इति यादवः २ ] ‘महाराजो रथचारी । उभयत्रापि प्रागिति शेषः ३ । अथ तु ‘रेणुद्विषितः’ धूलिच्छुरितः । पदभ्यामतति गच्छतीति ‘पदातिः’ पादचारी [ ‘अन्यतिव्याघ्र’ इत्यनुवृत्तो ‘पादं च’ इति औषादिकः इण् (१ ऊ) प्रत्ययः । ‘पादस्य पदान्यातिगोपयतीषु—’ इति पदादेशः ४ ] ‘अन्तर्गिरि’ गिरिषु अन्तः ( ? ) [ विभक्त्यर्थे अन्यथोभावः, ‘गिरिषु सेनकस्य’ इत्यि विकल्पात् समासान्ताभावः ५ ] ‘परिधमन् अयं वृकोदरः’ भोमः ‘सत्यधनस्य’ इति सोल्लुख्यवचनम्—अद्यापि त्वया सत्यमेव रक्ष्यते न तु क्षातरः इति भावः ६ । तवेति शेषः ‘मानसं नो दुनोति’ [ ‘स्नानं दृग्मानसं मनः’ इत्यमरः ] ‘कञ्चित्’ न

परितापयति ? [ “कश्चित् कामप्रवेदने” इत्यमरः । स्वाभिप्रायाविष्करणं काम-  
प्रवेदनम् ] ॥ २४ ॥

### Notes on Malli.

1. बाह्वित etc.—The निष्ठान्त word उचित optionally leads here by the rule “बाह्विताग्रादिषु” । 2. अभ्यक्षे etc.—उचित, as Yadava says, means अभ्यक्ष and न्याय्य । 3. उभय etc.—In both the cases the reference is to prior time. 4. अज्यति etc.—In पदाति there is the औषादिक affix इच् ( or इण् as some say ) after the root अत preceded by पाद as its उपपद । The rule is “पादे च” where there is अनुवृत्ति of “अज्यतिभ्याश्च” (meaning अज and अत take इच् preceded by पाद as their उपपदस्). Then again पाद becomes पद when आजि etc. follow by the rule “पादस्य पद—” ( See Charcha ). 5. विभक्ति etc.—In अन्तर्गिरि there is विभक्तार्थे अव्ययीभाव । No समासान्त because the समासान्त is optional by the rule “गिरिश्च” ( See Charcha ). 6. खोह् लुट् etc.—In सत्यधनस्य there is a taunt, namely, even now vow is being guarded by you and not the brothers. कश्चित् etc.—Amara says कश्चित् signifies कामप्रवेदन । कामप्रवेदन means disclosure of one's own wish.

### Charcha

1. परि etc.—परि + भ्रम् ( भ्रादि ) + लटः स्थाने शब्द = परिभ्रमन् wandering. Qual. हकीदरः । Here the root optionally takes श्यन् by the rule “वा आश्रम्ल् आश्रम्लुक्लुप्-वसिन् टिल्लवः” in लट्, लोट्, लङ्, विधिलिङ् । Hence the other form is परिभ्रम्यन् । There is another भ्रम of the दिवादि class which gives परिभ्रम्यन् ।

2. खोहित etc.—उच + क्त कर्मेधि = उचितम् here suited, practised अभ्यस्तम् । See Yadava quoted by Malli. खोहितं चन्दनम्, कर्मेधा ।



लोहितचन्दन is रक्तचन्दन red sandal, उचितं लोहितचन्दनम् अस्य who is habituated to red sandal (i.e, sandal paste), वङ्ग । Also optionally उचितलोहितचन्दनः । Qual, वङ्गोदरः । Here उचित optionally leads by the rule “वाङ्मिताद्यादिषु”—Words of the वाङ्मिताद्यि class take the पूर्वनिपात of निष्ठान्त words optionally. Thus the form here is लोहितचन्दनोचितः । He was उचितलोहितचन्दनः then, but now he is रिण्कृतः । Mark the contrast.

3. पदातिः—पादाभ्याम् अतति गच्छतीति पाद + अत + इञ् = पद + अत + इञ् = पदातिः a pedestrain. Qual, वङ्गोदरः । Here the उणादि affixis preterably इञ् and not इष् ( Vide the उणादि सूत्रस “अन्यतिभ्याश्च” and “पादे च” above). पाद here becomes पद by the rule “पादस्य पदान्धातिगोपहनेषु” पाद becomes पद when आजि, आति, ग or उपहत follows as उत्तरपद । He was मङ्गारथ then, he is पदाति now—another contrast.

4. अन्तर्गिरि—गिरिषु इत्यर्थे अन्तर्गिरि । विभक्त्यर्थे अव्ययी—। तत्पथा तथा । Qual. परिभ्रमन् । Here गिरि will optionally become गिर with टच् as समासान्त by the rule “गिरिश्च सेनकस्य”—An अव्ययीभाव ending in गिरि optionally takes the समासान्त टच् । Thus the 2<sup>nd</sup> form is अन्तर्गिरिम् । Here the usual reading in Malli is गिरिषु अन्तः । The अन्त is unnecessary and misleading. The अव्ययीभाव is of गिरि and अन्तर्, but being विभक्त्यर्थे its equivalent is merely a विभक्त्यन्त word. Thus गिरिषु is sufficient. Again the समास is obligatory नित्यसमास, so the वाक्य should not contain both the constituents of the compound, अव्ययः अन्तर्पदविग्रहो वा नित्यसमासः । Hence both गिरि and अन्तर् should not be present in the वाक्य । Possibly Malli. wrote गिरिषु only and अन्तः is an interpolation to clear the meaning.

5. रेणु etc.—रुच + क्त कर्त्तरि = रुचितः tinged कुरितः । रेणु is dust, रेणुभिः रुचितः covered with dust श्या तत् । Qual. वृकोदरः । See also note 2.

6. महारथः—महान् रथो यस्य सः, बहु । महायोद्धा । Qual. वृकोदरः । See also note 3. Here महत् becomes महा by the rule “आत्महतः समानाधिकरणजातीययोः” आत् is substituted for the final of महत् in कर्मधा and बहुव्रीहि compounds and when the affix जातीय follows.

7. सत्यधनस्य—सत्य is Yudhishthira's vow to live for 12 years in some forest, and to pass one year incognito. सत्यमेव धनमस्य who values सत्य (vow), बहु । तस्य । Qual, तव understood. सत्य-धनस्य gives the reason why Yudhishthira should not be grieved. This is a taunt, see what it costs one to be सत्यधन । See under कश्चित also.

8. मानसम्—मनः एव मानसम्, स्वार्थे सण् । तत् । Obj. of दुनोति ।

9. दुनोति—दु ( उपतापे ) (स्वादि) + लट् ति दुनोति grieves, [ दुदाव, अदुनोत्, अदीषीत् ] । दु in the sense of गति is भ्वादि and is conjugated as दवति etc. दु गतौ gives दून with क्त, but दु उपतापे gives दुत with क्त । Cf, “मृदुतया दुतया” etc. in Magha, Nom. वृकोदरः ।

10. नो—This is an अव्यय in the sense of न (not) “अभावेन ह्यनो नापि” इत्यमरः ।

11. कश्चित्—An अव्यय implying कामप्रवेदन i. e. स्वाभिप्रायाविष्कारण ( See Malli and notes thereon ), Here “वृकोदरः मानसं नो दुनोति—” is the object of speaker ( स्वाभिप्राय ) and this she discloses ( आविष्कार ) by कश्चित् । In other words when she questions

मानसं दूनोति नो she wants the answer मानसं दूनोति नो । This is the only consistent answer युधिष्ठिर can give, because he is सत्य-धन । Thus the ridiculousness of सत्यधनता in such circumstances is exposed. Hence Malli says “सत्यधनस्य इति सोऽङ्गुष्ठवचनम्” । If a mendicant loses his brother and weeps and a passerby says “well, Sir Ascetic, the brother's loss surely does not pain you,” the speech becomes a taunt on the asceticism. Similarly ‘Well सत्यधन, Bhima's troubles cannot touch you’ is a taunt on Yudhishthira's सत्यधनता । N B.—Here Yudhishthira is not showing signs that he is touched ; hence it is not easy to establish taunt

12. अयम्—Refers to वृकोदरः who is सन्निहित । Cf. “इदमस्तु सन्निकष्टं समोपतरवर्त्तिं चेतदोरूपम् । अदसस्तु विपन्नष्टं तदिति परोक्षे विज्ञानोयात् ॥”

13. वृकोदरं—वृकस्य ( व्याघ्रविशेषस्य ) उदरम्, ईतत्—। वृकोदरमिव उदरमस्य इति वृकोदरः । बहुव्रीहि by the rule “सप्तम्युपान—” See sl. 16, Bhima is called वृकोदरः perhaps because he was a voracious eater. महायोद्धः वृकदरावस्था should excite you to action.

14. Voice—...चन्दनोचितेन...पदातिना...रुचितेन...महारथेन परिधमता अनेन वृकोदरेण...दूयते.. ।

15. Remark.—The सन्धि in परिधमल् लोहित is guided by the rule “तोलिं”—तवर्ग is changed to ल when ल follows. Here the न being nasal अनुनासिक ‘ल’ is its substitute “नकारस्यानुनासिकी लकारः”—Bhattoji. Thus परिधमन् + लोहित = परिधमल् लोहित । It is the first ल that is nasal.

85. *Dhananjaya carries your bark garment ! O woe !!*

विजित्य यः प्राञ्ज्यमयच्छदुत्तरान्

कुरुन्कुप्यं वसु वासवोपमः ।

स बल्कवासांसि तवाधुनाहरन्

करोति मन्युं न कथं धनञ्जयः ? ॥३५॥

Prak.—कथं न धनञ्जयस्य मन्युं करोति [ How is that Dhananjaya does not excite your ire ] ? Why should he ?—अधुना बल्कवासांसि आहरन् कथं न मन्युं करोति [ He now carries your bark garments and holds them ready for you when you need them ; यः तव प्राञ्ज्यमकुप्यं वसु अयच्छत् स बल्कवासांसि आहरन् न कथं मन्युं करोति [ No question of harm. But look at the incongruity of the effort of bark garments from one who at one time gave you an immense amount of gold and silver ]. When was that ? वासवोपमः धनञ्जयः उत्तरान् कुरुन् विजित्य अयच्छत् [ He is as mighty as Indra himself. At your Rajasuya he overpowered the Uttara Kurus and wrested for you vast wealth from them ]. 35.

Prose & Syn.—वासवोपमः ( वासवः इन्द्रः उपमा यस्य स इन्द्रतुल्यः ) यो धनञ्जयः ( अर्जुनः ) उत्तरान् कुरुन् विजित्य प्राञ्ज्यम् ( प्रभूतम् ) अकुप्यम् ( हंसकप्यादभिन्नम् ) वसु ( वित्तम् ) अयच्छत् ( दत्तवान् ) स अधुना ( सम्यग् ) तव बल्कवासांसि ( तद्वस्त्रवसनानि ) आहरन् ( उपनयन् ) कथं तव मन्युम् ( क्रोधं दुःखं वा ) न करोति ?

Eng.—Why does not Dhananjaya, Vasava's peer, who having conquered the Uttara-Kuru land brought you immense wealth consisting of no base metal, now collecting bark garments for you, raise your wrath ?

*B. mg.*—इत्यस्य धनस्य उत्तरक्रयणेन जय करिष्यामीति आपनाके अर्जुनः शौचाद्वर्णा-  
यक धनं निराहिलेन । अधुना त्विमां आपनां वरुणस्य वर आहरणं करिष्यामीति आपनां  
क्रोधं सकारं करेन नां केन ।

*Expl.*—Easy. See Prak. N. B.—The implication here is that he who conquered the North कुरु will conquer the South कुरु too if you but give the word. The name of the country is उत्तरकुरु a compound. कुरु is purposely separated to draw attention to the present adversaries of युधिष्ठिर from whom the kingdom has to be wrested.

*Malli.*—निजित्येति । वासवः इन्द्र उपमा उपमानं यस्य स वासवोपमः इन्द्र-  
गुण्यः 'यो धनज्ञयः,' 'उत्तरान् कुरुन्' मेरीरुत्तान्मानुषान् देशविशेषान् 'विजित्य  
प्राज्यः' प्रभूतम् [ "प्रभूतं प्राज्यम्" इत्यमरः ] कुप्यात् अन्वत् 'अकुप्य' हेमरुप्यात्मकम्  
[ "स्यात् कौशस्य द्विरण्यस्य हेमरुप्ये कृताकृते । ताभ्यां यदन्वत् तत्कुप्यम्" इत्यमरः ]  
'वसु' धनम् 'अयच्छत्' दत्तवान् [ "पाप्मा" इत्यादिना दाणे यच्चादेशः २ ] 'सः' धनं  
जयतीति 'धनज्ञयः' अर्जुनः [ "संज्ञायां भट्टहजि" इत्यादिना खच् प्रत्ययः ।  
"अरुद्धिषद" इत्यादिना सुमागतः ३ ] 'अधुना' अस्मिन् काले [ "अधुना" इति निपा-  
तनात् साधुः ४ ] 'तव वल्कवासांसि आहरन् कथं मम' क्रोधं दुःखं वा 'न  
करोति' ॥ ३५ ॥

### Notes on Malli.

1. स्यात् etc.—Gold and silver, raw and wrought constitute कौश and द्विरण्य । कुप्य is other than these ( i. e. the base metals copper, iron etc. )—So says Amara. 2. पाप्मा etc.—In अयच्छत्, यच् comes in place of दाण ( भ्रादि ) by the rule "पाप्मा—" ( See Charcha ). ३. संज्ञायाम् etc.—धनज्ञत is derived with the affix खच् after the root ज्ञि by the rule "संज्ञायां—" See Charcha. Again

the augment **तुम्** comes in by the rule “अहिवत्—” See Char, 4. अधुना etc.—The word “अधुना” is irregularly formed by the rule “अधुना” ( See Charcha ).

### Charcha

1. विजित्य—वि + जि + ख्यप् having conquered. Here तुक् comes in by the rule “ऋस्वस्य पिति कृति तुक्” roots ending in ऋस्व short vowel take the augment तुक् when a कृत affix dropping प् follows. [ जिगाय, अजिषीत्, जिष्यति ] । The root जि preceded by वि here is आत्मनेपद and will be conjugated as विजयते, व्यजिष्य etc. The rule is “वि-पराभ्यां जिः” ।

2. प्राज्यम्—प्रवीयते इति प्र + अज गतौ भ्रादि + ख्यत् कर्मणि = प्राज्यम् immense, प्रभूतम् । Or प्रकर्षेण अज्यते काज्यते इति प्र + अज् + कप् कर्मणि = प्राज्यम् । तत् । Qual. वसु । For प्राज्य meaning प्रभूत cf. “युगपदयुगवाहभ्यः प्रातिभ्यः प्राज्यविक्रमाः” Kumara II.

3. अयच्छत्—दाष् + लङ् द । Nom. धनञ्जयः । यच्छ is substituted for दाष् in लट्, लोट्, लङ् and विशिलिङ् by the rule “पा-प्रा-आस्था-अ-दाष्-ट्शि-अर्त्ति-सर्त्ति-शद-सदां पिबजिन्न-धम-तिष्ठ-मन-यच्छ-पश्य नृच्छ-धी शीय-सीदाः” । [ ददौ अदात्, दास्यति ] ।

4. उत्तरान् कुरुन्—कुरु here refers to a country which, to distinguish it from the कुरु which is the land of दुर्योधन now, is called उत्तरकुरु । The whole is a compound and संज्ञा of the land. North and south here is with reference to Mt. Meru. This mountain is close to the source of Indus, Ganges and Brahmaputra, in Central Asia. For derivation of कुरु see sl. 1. The plural in Malli. ( मेरोरुत्तरान् मातृषान् देशविशेषान् ) is suspicious.

मेरोरुत्तरो मानुषो देशविशेषः is better ; see Remark on Malli. under sl. 1. Also see under Expl. above for significance.

5. अकुप्यम्—गुप्यते रक्ष्यते इति गुप+कप् कर्मणि निपातनात्=कुप्यम् means 'wealth other than gold and silver', न कुप्यम् अकुप्यम् other than कुप्य, नञ्त्तत् । Qual. वसु । Thus अकुप्यम् means gold and silver 'अकुप्य' हेनरुप्यात्मकम्—Malli. Also see Amara quoted by Malli. The word कुप्य is irregularly formed by the rule "राज-स्यस्यर्थं—" see sl. 17. Cf. 'गुपेरादेः कुलञ्च संज्ञायाम् । सुवर्णरजतभिन्नं धनं कुप्यम्'—Bhattoji. When not meaning 'सुवर्णरजतभिन्नधनं', गुप takes ग्यत् and not कप् and the form is गोप्यम् with रण्यत् । Cp—"गोप्यमन्यत्"—Vriiti.

6. वासवो etc—उप+मा+अङ् भावे=उपमा resemblance, वासव is Indra. वासवः उपमा यस्य, बहु— । Qual. धनन्जयः । Here अङ् comes in by the rule "आतश्चोपसर्गे—आकारान्त roots preceded by उपसर्गे take अङ् but not in the कर्त्तृवाच्य ।

7. वल्क etc.—वस्यते आच्छाद्यते अनेन इति वस+असुन् करणे=वासस् garment. वल्क is वल्कल bark. वल्कान्येव वासांसि, वल्कलवासांसि bark-garments कर्मधा— । कर्म of आहरन् ।

8. तव—श्रेयवष्टी ।

9. अधुना—अध्विन् काले इति इदम्+ङि ( ७मी )+धुना स्वार्थे=अधुना now. It is an अव्यय, and is got by निपातन in the rule "अधुना"—अधुना—is irregularly formed with धुना added to इदम् in the ७मी विभक्ति to denote काल (time) ; अधिकरण of आहरणक्रिया ।

10. आहरन्—आ+ह+शब्दकर्तरि=आहरन् gathering, procuring. Qual. धनन्जयः । Also see sl. 27 under उदाजहार ।

11. करोति—कृ + कृट् + ति। Nom. धनञ्जयः । [चकार चक्रे, करिष्यति-ते, अकरोत्, अकार्षीत्-चक्रेत ] ।

12. मग्नम्—मग्न is anger or grief, तम । Obj. of करोति । See sl. 27.

13. कथम्—An अव्यय denoting interrogation.

14 धनञ्जयः—धनं जयतीति धन + जि + खच् कर्त्तरि = धनञ्जयः Aijuna, Here जि takes खच् कर्त्तरि to denote संज्ञा by the rule “संज्ञायां भृ-ढ-हजि-धारि-सहि-तपि ढम्” ( these ८ roots take खच् कर्त्तरि to denote संज्ञा ) । Then again सुम् comes after the word धन by the rule “अरुहिषदजन्तस्य सुम्”—सुम् is augment after the words अरुम्, द्विषत् and अजन्त words when an उत्तरपद ending in खच् follows. The name धनञ्जय is appropriately used here while speaking of धन presented after the जय of the उत्तरकुक्ष country. Also it is a hint that he can accomplish the आहरण of घन after the जय of the दक्षिणकुक्ष too if set at it What was possible with उत्तर may not be impossible with दक्षिण । Still you are inactive ।

15. Voice.—येन...वासवोपमेन धनक्षयेन...अदीयत तेन...मग्न—क्रियते ।

*The twins have become fair and the hard bed of rock has made them horny ' what a pity !!*

वनान्तशय्याकठिनीकृताकृती

कचाचितौ विष्वगिवागुजौगजौ ।

कथं त्वमेतौ धृतिसंयमौ यमौ

विलोकयन्नुत्सहसे न वाधितुम् ॥३६॥

*Prak.*—कथं त्वं धृतिसंयमौ वाधितुं न उत्सहसे [ I wonder you do not think of renouncing your patience and restraint ] Why



should I ?—एतौ यमौ विलोकयन् कथं न उत्सहसे [ The sight of these twin brothers Nakula and Sahadeva ought to be reason enough]. How ?—वनान्तशय्याकठिनीकृताकृतौ यमौ [Their body has become horny by lying on the bare rocky forest soil ]. A delicate frame is not what a Kahatriya wants—अगजौ गजौ इव विष्वक् कचाचितौ [They get no chance to crop their hair, and have become hairy all over like a pair of hill-tuskers. Does not their look rouse you to action ? ].

*Prose and Syn.*—वनान्तशय्याकठिनीकृताकृतौ ( वनस्य अन्तः एकदेश एव या शय्या तथा कठिनीकृता आकृतिर्देही ययोस्तौ ) विष्वक् ( समन्तात् ) कचाचितौ ( कचैः केशैः आचितौ व्याधौ ) अगजौ ( पर्वतीयौ ) गजौ इव एतौ यमौ ( युष्मज्जातौ नकुलसहदेवौ ) विलोकयन् ( पश्यन् ) त्वं कथम् ( केन हेतुना ) धृतिसंयमौ बाधितुम् ( धृतिं तृष्टिं संयमम् आत्मनियमश्च नाशयितुम्, अनुष्यन् यथाकृचि प्रतिकर्तुमिति शेषः ) न उत्सहसे ( न यतसे ) ।

*Eng.*—Why do you not think of giving up your contentment ( Or—patience ) and restraint seeing these twins strewn all over with hair like a pair of hill-born tuskers, and with their person rendered horny by their bed of the forest-place ?

*Beng.*—यमजात नकुल ओ सहदेवेर पत्नीर पर्वतजात हस्तोर आर केन परिब्याप्त हईयाहे ओ सर्वथा वनभूमिमे परन करान्ते कठिन हईया गिराछे । ईहा देखिआ बर्तमान अवस्थार सन्तोष परित्यागपूलक आत्मसंयम ताग करिआ कार्थे प्रवृत्त हईडेहेन ना केन ?

*Expl.*—See Prak.

*Malli.*—वनान्तेति । ‘वनान्तौ’ वनभूमिरेव शय्या तथा ‘कठिनीकृताकृतौ’ कठिनीकृतदेही [ “आकारो देह आवृतिः” इति वैजयन्ती ] ‘विष्वक्’ समन्तात् [ “समन्तात्सु परितः सर्वतो विष्वगित्यपि” इत्यमरः । ] ‘कचाचितौ’ कचव्याप्तौ विशीर्षक्यौ इत्यर्थः । अतएव ‘अगजौ’ गिरिसन्धवौ ‘गजौ इव’ स्थितौ ‘एतौ यमौ’

युग्मजातौ माद्रोपुत्री इत्यर्थः । [ “यमो दण्डधरे भ्रातृ संयमे यमजेऽपि च” इति विश्वः २ ] ‘विलोकयन् त्वं कथं धृतोऽयमौ सन्तोषनिधमौ [ “धृतिर्योगान्तरे धैर्यं धावाध्वरतुष्टिषु” इति विश्वः ३ ] ‘वाधितुं न उत्तमसहसे’ न प्रवर्त्तसे [ “शक्तध्व” इत्यादिना तुमुन् ४ ] । अहो ते महत् धैर्यमिति भावः ५ ॥ १६ ॥

### Notes on Malli.

1. समन्ततः etc.—Amara says,—समन्ततः, परितः, सर्वतः and विश्वक् are synonymous. 2. यमः etc.—Viswa says यम means god of death, crow, restraint, and any twin-born. 3. धृति etc.—धृति means a kind of yoga, patience, persistence, sacrifice and satisfaction. 4. शक etc.—तुमुन् in वाधितुम् comes in by the rule “शक्तध्व—” (See Charcha). 5. अहो etc.—The sense is, O, great is thy patience.

### Charcha

1. वनान्त etc.—वनस्य अन्तः एकदेशः इति वनान्तः forest tract इत्यतः । वनान्त एव शय्या bed of forest tract, कर्मधा । Or वनान्ते शय्या शयनम् सुपसुपा । अकठिना कठिना कृता इति कठिना + च्वि ( अभूततद्भावे ) + कृ + क्त कर्मणि स्त्रियाम् = कठिनोक्ता made hard. वनान्तशय्या कठिनोक्ता made hard by bed etc. इयातत् । तादृशो आकृतिः ययोः तौ, whose frame is made hard by bed etc. ब्रह्म । Qual. यमौ । For अन्त in the sense of देश or एकदेश comp. “गन्धस्येत्वे तदेकान्तयङ्गम्” also “अन्तः स्वरूपे निकटे प्रान्ते निश्चयनाशयोः । अवयवेऽपि—” ( इति हेंमः ) where अवयव is एकदेश ।

2, कच etc.—आ + चि + क्त कर्मणि = आचितौ covered. कच is hair. तेः आचितौ covered with hair, इयातत् । Qual. यमौ ।

3. विष्क्—There is an अव्यय word विष्क् ending in ग् which is a primitive ( अव्युत्पन्नप्रातिपादिक ) meaning सर्वतोभाव । This suits here, the ग being changed into क by “वावसाने” and then by “भलां जशोने” the क returning to ग in संधि । Again विष् is also an अव्यय and a primitive word meaning सर्वतोभाव । विष्, अस्ति गच्छति इति विष् + अस् + क्तिन् कर्तरि = विष्क् (प्रातिपादिक) which is also by some treated as an अव्यय । The च changing into क by—“चोः कु” followed by “क्तिन् प्रत्ययस्य कुः” ; now we get विष्क and संधि alters क into ग । We prefer the first derivation. Qual. the क्रिया in आचित । For a similar use compare “विष्कम्भोऽऽस्य गच्छति कथं मन्दभाग्यः करोमि”—Bhababhuti.

4. अगजौ—न गच्छतीति नञ् + गम् + ड कर्तरि = अगः a mountain. अगे गिरौ जातौ इति अग + जन + ड कर्तरि = अगजौ born in a mountain. Qual. गजौ । The alternative form is नगः ( a mountain ) Cf. “हिमालयो नाम नगाधिराजः”—Kumara I. The rule is “नगोऽप्राणिष्वन्यतरस्याम्”—In नग the नञ् is optionally retained, when not referring to anything animate. While denoting प्राणी, the form is always अग । Cf. “अगो वृषणः शीतेन” ।

5. एतौ—Refers to Nakula and Sahadeva who were near, For the force of एतद् see sl. 34 under अयम् । Qual. यमौ ।

7. धृतिसंयमो—धृ + क्तिन् भावे = धृति patience धैर्य, or contentment तुष्टि । सम् + यम् + अपभावे = संयम self-restraint संयाम with अञ् is also correct. धृतिश्च संयमश्च, इत्य । तौ । कर्म of वाधितुम् । He is now content with his lot. The sight should destroy the contentment. He is now re-training himself from action. After loss of contentment the restraint also should go and he should set about for action.

7. यमो—यम means यमजात twin-born, प्रौ । कर्म or विलोकयन् Refers to Madri's sons नकुल and सहदेव who were celebrated for their personal beauty. The change brought has been woeful.

8. विलोकयन्—वि + लोक + णिच् ( चुरादि ) + शठ कर्त्तरि = विलोकयन् seeing. ( अलुलोकत्, लोकयामास etc. ) । Qual. त्वम् ।

9. उत्सहसे—उद् + सह + लट् से । Nom. त्वम् । [ सेहे, असोद-असहिष्ट, सहिष्यते ।

10. बाधितुम्—बाध ( लोडने ) + तुमुन् in order to renounce ; लोडन is प्रतिघात killing. “लोडनं प्रतिघातः”—Bhattoji. Here तुमुन् comes in by the rule “शक-धृष-शास्त्रा-घट रभ लभ क्रम-मह-अहं-अलायध् तुमुम्—” When the roots शक, धृष etc, precede as उपपद, then तुमुन् is added to a root. Here the sentence is उत्सहसे बाधितुम् । सह being here the उपपद the root बाध takes तुमुन् । [ बाधते, अबाधित, बबाधे ] ।

11. *Voiee*.—त्वया...विलोकयता...उत्सह्यते... ।

37. *Your mind I cannot fathom, but me your misery overwhelms.*

इमामहं वेदु न तावकीं धियं

विचित्ररूपाः खलु चित्त वृत्तयः ।

विचिन्तयन्त्या भवदापदं परां

रुजन्ति चेतः प्रसभं ममाधयः ॥ ३७ ॥

*Prak.*—Can you guess why I am inactive ?—अहमिमां तावकीं धियं न वेद [ I really do not know your mind ]. Try to guess by your own feeling—चित्तवृत्तयः विचित्ररूपाः खलु [ I cannot, because the same phenomenon strikes different people differently ]. Then keep quiet if the matter is so inscrutable to you—आधयः

प्रसभं मम चेतो रुजन्ति [ Grief overpowers me and I speak ]. Why grief ?—परां भवदापदं विचिन्तयन्त्या मम आधयः [ I see the calamity that has befallen you and I feel for you ] 37'

Prose and Syn.—इमां तावकीम् ( त्वदीयां ) धियम् ( मतिम् ) अहं न वेद ( न जानामि ) । चित्तवृत्तयः ( चित्तस्य वृत्तयो व्यापाराः ) विचित्ररूपाः खलु ( नानाविधा एव ) । पराम् ( महतीम् ) भवदापदम् ( भवतः आपदं त्वद्विपत्तिम् ) विचिन्तयन्त्याः ( ध्यायन्त्याः ) मम चेतः ( मनः ) आधयः ( रुजः ) प्रसभम् ( रुडात् ) रुजन्ति ( व्यथयन्ति ) ।

Eng.—I do not understand this thought of thine ; impressions of the mind are indeed of diverse character. (Pangs forcibly break my heart when I am thinking of your extreme misery.)

Beng.—আমি আপনাকে এই বুঝি ( অর্থাৎ দুঃখের দশনেও উদ্বিগ্ন বুঝি ) বুঝি না ; লোকের মনোগতি বিভিন্ন বটে । কিন্তু আপনাকে এই বিপদ বিষয়ে চিন্তা করিয়া আমার মনে ব্যথা আমার চিত্তকে অত্যন্ত পীড়িত করিতেছে ।

Expl.—Here the apparent apathy of Yudhisthira puzzles Draupadi. She cannot understand why what moves her so deeply does not seemingly affect the king at all. See Prak.

Malli—अथ राज्ञो दुर्दशा दर्शयितुमुपोदयातमाह । [ प्रकृतार्थः वर्षयितुम् अर्थान्तरवर्णनम् उपोददातः I ( ' ) ] । इमामिति 'इमां' वर्तमानां, तव इमां 'तावकीं' त्वदीयाम् [ "तस्यैवम्" इत्यण् प्रत्ययः । "तवकममकाविकवचनं" इति तवकादेशः 2 ] 'धियं त्वदापदविषयां चित्तवृत्तिम्. 'अहं न वेद' न वेत्ति । परबुद्धेरप्रत्यक्षत्वादिति भावः 3 । [ "विदो लटो वा" इति लुङादेशः 4 ] । न चात्मदृष्टान्तेनापन्नत्वात् दुःखित्वमनुमातुं शक्यते, धीरादिषु अनेकान्तिकत्वात् इत्याशयेनाह 5—'चित्तवृत्तयो विचित्ररूपाः' धीराधीराद्यनेकप्रकाराः ( ? ) 'खलु' । किन्तु 'पराम्' उत्कृष्टां, 'भवदापदं' विचिन्तयन्त्याः भावयन्त्याः 'मम चेतः' चित्तम् आधयः मनोव्यथाः [ "उपसर्गोऽधोः किः" इति किप्रत्ययः 7 ] 'प्रसभं' प्रसन्न 'रुजन्ति' भ्रजन्ति [ रुजोभज् इति धातोर्लट् ]

पश्यतामपि दुःसहा दुःखजननी त्वद्विपत्तिः अनुभवितारं त्वां न विकरोतीति महद्विष-  
मिदर्थः ४ [ धेतुः इति “कृतार्थानां भाववचनानामञ्जरेः” इति षष्ठो भवति । तद-  
शेषाधिकारान् शेषत्वस्य ( ? स्य च ) विवक्षितत्वादिति ] ॥ २७ ॥

### Notes on Malli.

1. चष &c.—Now to show the mishap of the king she says by way of introduction ( उपोद्घात ) । By introduction is meant description of something to narrate the matter in hand,

N. B.—The line प्रकृतार्थं...उपोद्घातः is evidently a marginal note of some reader on Malli made in his own copy of the Tika to explain the Tika for his own benefit. Scribes have incorporated it with the Tika. It is absurd to think that the commentator himself had used a stuff word and then added an explanation of the word !! 2. तस्य etc.—In तावकी चष् comes in by the rule “तस्येदम्” । Again तवकादेश is enjoined by the sutra “तवकमनका—” (See Charcha). 3. पर etc.—This is because another’s thought is not amenable to direct preception. 4. विदो etc.—चल् comes in place of लट् of the root विद् by the rule “विदी—” (see sl. 20). 5. न च etc.—It cannot be inferred from her own example that he is sorry, because overtaken by misery. The inference proves false in men of patience. With this in view she says चित्तहृत्तयः etc. 6. धीरा etc.—N. B.—The text seems corrupt. धीर, अधीर etc. are not चित्तहृत्ति । Perhaps धीरत्वा-धीरत्वाद्यनेकप्रकाराः is intended. 7. उप etc.—कि is the affix in ओधि by the rule “उपसर्गे—” ( See Charcha ). 8. पश्यताम् etc.—The sense is, it is strange your painful plight does not move you,

the sufferer, while it is unbearable even to the lookers on.  
 9. चेतः etc.—There is no वही in चेतः by the rule “रुजावर्णा—”, here there is no शेषत्वविवक्षा of the कर्म (i.e., चेतः); the sutra “रुजावर्णा—” demands शेषत्वविवक्षा of the कर्म । N. B.—The usual reading of the Tika here is meaningless. शेषत्वस्य विवक्षितत्वात् means that there is शेषत्वविवक्षा here; but then the वही would be unavoidable. अविवक्षितत्वात् is meant not विवक्षितत्वात् ।

### Charcha

1. इमास्—It refers to Yudhisthira's present state of mind.  
 Qual. धियम् ।

2. वेद—विद् + लट् + मि = विद् + णल् ( च ) in place of लट् = वेद । I know. The original form in लट् मि is वेद्मि । Nom. अहम् । For grammar see sl. 20 under वेद ।

3. तावकीम्—तव इयम् इति युष्मद् + चण् स्त्रियाम् = तवक + चण् + ऊीप् = तावकी yours. ताम् । Qual. धियम् । Here चण् comes in by the rule ‘तस्येदम्’—in the sense of ‘this is his’. Then again तवक is enjoined in place of युष्मद् by the rule ‘तवकममकावेकवचने—’ तवक in place of युष्मद् singular and ममक in place of अस्माद् singular are substituted when खज् or चण् follows. Here चण् follows, hence तवक । For ममक in place of अस्माद् cf. “मामकानां वरिष्ठम्” etc.—Mahabharata, “मामकाः पाण्डवाश्चैव किमकुर्वत सन्मय” —Gita.

4. धियम्—ध्यायति अनया इति ध्यै + क्तिप् करणे = धीः intellect, ताम् । कर्म of वेद ।

5. विचित्र etc.—विशेषेण चिन्ता इति विचित्राः strange, प्रादितम्—। अतिशयेन विचित्रा इति विचित्रा + रूपम् प्रशंसायाम् = विचित्ररूपाः (with पु'बद्धमात्रेण)

of विचित्रा )। Or—विचित्रं रूपं यासां ताः, बहु—। See अगम्यरूपाम् Sl. 9. Qual. चित्तवृत्तयः ।

6. खलु—नियये or बाकाखलारे । See Sl. 25.

7. चित्तवृत्तयः—वृत् + क्तिन् भावे = वृत्तिः disposition. चित्त is mind. तस्य वृत्तयः dispositions of the mind, इतत् । Nom. to भवन्ति understood. For a somewhat similar sentiment, cf. “भिन्नवृत्तिर्द्वि” श्लोकः—Raghu VI.

8. विचिन्तयन्त्याः—वि + चिन् + णिच् ( चुरादि ) + शतृ + ङीप् स्त्रियाभ = विचिन्तयन्ती thinking. “शपथमोर्नित्यम्” इति नुम् स्त्रियाम् । तस्याः । Qual. मम ।

9. भवत् etc.—भातीति भा + उवतु = भवत् you (expresses respect). तस्य आपद् your mishap, इतत्—। ताम् । Obj. of विचिन्तयन्त्याः । आङ् + पद् + क्तिप् भावे ( सम्प्रदादि ) = आपद् । The base is feminine. The fem. of भवत् ( you ) is भवती ; while that of भवत् ( भू + शतृ ) is भवन्ती ।

10. पराम्—पर is श्रेष्ठ greatest, पर + टाप् स्त्रियाम् = परा । ताम् । Qual. आपदम् । “परी दूरान्यश्लेषवृषु । परन्तु केवलं” इति इतिहेमः ।

11. रुजान्—रुज ( भङ्गे ) तुदादि + लट् अन्ति = रुजन्ति break भञ्जन्ति । Nom. आधयः । [ रुजोऽ, रीज्यति, अरीचीत्, रुज् in क्त ] ।

12. चेतः—चित् + असृज् = चेतः mind, Decline like पथम् । तन् । Obj. of रुजन्ति । Malli, discusses the rule “रुजाश्रानां भाववचनानामञ्जरेः” । It means—Of roots meaning ‘to pain’ excepting ज्वरि, the कर्म, if regarded as शेष, takes षष्ठी, the कर्ता being denoted by some word with an affix in the भाववाच्य । This apparently requires the कर्म ( चेतः ) in आधयश्चेती रुजन्ति to take षष्ठी in connection with the rule रुजन्ति, if there is शेषत्वविषया of the



कर्म and if चाधि is in the भाववाच्य । But here there is no शेषत्व—  
विवक्षा of चेतः, hence no बह्वी । See also Malli. and notes thereon.  
Again चाधि need not necessarily be in the भाववाच्य ( See note on  
आधयः ). Hence there can be no question of बह्वी here even if  
there is शेषत्वविवक्षा of the कर्म ।

13. प्रसभम्—प्रगता सभा विचारः अस्मात् इति प्रसभम् summary. तत्  
यथा तथा । Summarily. Qual. कृजन्ति । Or प्रगतम् सभयाः प्रसभम् । “प्रसभं  
तु क्तावे दृष्टः” इति बोधालितः । Cf. “नयन्ति नः प्रसभमवृज्जि पङ्कताम्—  
Sisu XVII.

14. आधयः—आधीयते इति आङ् + धा + कि भावे कर्मणि वा—आधिः  
mental pain, anguish. ते । See sl. 28.

15. Voice.—इयं तावकी बीः मया...बिद्यते ।...इत्तिभिः...रूपाभिः (सूयते)  
आधिभिः...कृजन्ति ।

38. *Think how you rest now and how you did before.*

पुराधिरूढः शयनं महाधनं

विबीध्यसे यः स्तुतिगीतिमङ्गलैः ।

अदभूदभर्माधिशय्य स स्थली

जहासि निद्रामशिवैः शिवारुतैः ॥ ३८ ॥

*Prak.*—What has become of me ?—अशिवैः शिवारुतैः निद्रां  
जहासि [You are aroused from sleep in the morning by the un-  
welcome cry of jackals ] If the sleep is sound it does not  
matter how aroused — अदभूदभर्माधिशय्य जहासि [Sound ? Can  
you get sleep at all ? You lie on the bare ground ; that  
again is untouchable by reason of countless thorns of Kusa  
grass that are sprouting]. I am accustomed to it—पुरा स्तुतिगीति-

ମଞ୍ଜୁଳେ: ( ଅଦ ) ଶିବାରୁତେ: ବିବିଧ୍ୟସି [ Songs of bards used to awaken you, so you are not accustomed to the cry of jackals ]. The rousing is a small matter as I have already told you—ପୁରା ମହାଧନଂ ଶ୍ୟନମ୍ ଅଧିରୁଦ: ଅଦ ଅଦଧଦର୍ଭାଂ ସ୍ଥଳୀମଧିଶ୍ୟ୍ୟ ବିବିଧ୍ୟସି [ Your bed was the most costly that could be procured ; how then can you say you are accustomed to Kusa thorns ? ]

*Prose and Syn.*—ସ: ମହାଧନମ୍ ( ବହୁମୂଲ୍ୟମ୍ ) ଶ୍ୟନମ୍ ( ଶ୍ୟ୍ୟାମ୍ ) ଅଧିରୁଦ: ( ଆରୁଦ୍ଧ ସୁତ: ଶ୍ୟମ୍ ) ସ୍ତୁତିଗୀତିମଞ୍ଜୁଳେ: ( ସ୍ତୁତିଗୀତିରୂପାଣି ଯାମି ମଞ୍ଜୁଳାମି ତୈ: ) ପୁରା ( ପ୍ରାକ୍ ) ବିବିଧ୍ୟସି ( ବିନିଦ୍ର: କ୍ରିୟସି ବୈତାଳିକୈ: ) ସ: ଅଦଧଦର୍ଭାମ୍ ( ଅଦଧା: ପ୍ରଚୁରା: ଦର୍ଭା ଯସ୍ୟାଂ ତାଢ଼ଶୌମ୍ ) ସ୍ଥଳୀମ୍ ( ବନଭୂମିମ୍ ) ଅଧିଶ୍ୟ୍ୟ ( ଆକ୍ରମ୍ୟ ସୁସ୍ଥା ଶ୍ୟମ୍ ) ଅଶିବୈ: ( ଅମଞ୍ଜୁଳୈ: ) ଶିବାରୁତୈ: ( ଶ୍ରଗାଳବିରାବୈ: ) ନିଦ୍ରାମ୍ ( ସୁପ୍ତିମ୍ ) ଜହାସି ( ସୁଜ୍ଞାସି ) ।

*Eng*—You who formerly mounted on a costly bed, used to be aroused by auspicious songs and eulogies ( Or—songs of praise), now having occupied a spot full of kusa shoots, you renounce sleep through inauspicious cries of jackals.

*Beng.*—ପୂର୍ବେ ଆମି ବହୁମୂଲ୍ୟା ଶ୍ୟନସ୍ୟାୟ ଶ୍ୟନ କରିବା ବୈତାଳିକଗଣେର ମଞ୍ଜୁଳ ଗାନେ ଓ ଶ୍ରବେ ( Or—ସ୍ତୁତିଗାନେ ) ଜାଗରିତ ହୁଇତେନ । ଏକ୍ଷଣେ କୁଶଶ୍ରୁତିମଞ୍ଜୁଳର ଭୂମିଧିଶେ ପରସ କରିବା ଅସଞ୍ଜଳ ଶୃଙ୍ଗାଳେର ଶ୍ବନି ଶ୍ରବଣେ ନିଦ୍ରାତ୍ୟାଗ କରିତେଛେନ ।

*Expl.*—Having done with the brothers she draws his attention to his own present sad plight. See Prak.

*Malli*—ତଦାପଦମିବ ଶ୍ରୀକବ୍ୟେଷାଢ଼ । ପରେତି—‘ସ: ଶ୍ୟମ୍’ ‘ମହାଧନମ୍’ ବହୁମୂଲ୍ୟମ୍’ ଯେ ହମ୍ [ ‘ମହାଧନମ୍ ମହାମୂଲ୍ୟମ୍’ ଇତି ବିଦ୍ୟ: ] ‘ଶ୍ୟନମ’ ଶ୍ୟ୍ୟାମ ‘ଅଧିରୁଦ:’ ଶ୍ୟମ୍, ‘ସ୍ତୁତୀ ଗୀତୟସ’ ତା ଏବ ‘ମଞ୍ଜୁଳାମି’ ତୈ: , କରଣଭୂତୈ: ପୁରା ବିବିଧ୍ୟସି’ ବୈତାଳିକୈରତି ଶ୍ରେଷ୍ଠ: ପୂର୍ବେ ବୋଧିତ: ଇତ୍ୟର୍ଥ: । [ ‘ପରି ଲୁଢ଼ ଚାଞ୍ଚି’ ଇତି ଭୂତାର୍ଥେ ଲଟ୍ ୧ ] ‘ମ’ ଶ୍ୟମ୍ ‘ଅଦଧଦର୍ଭା’ ବହୁଜୁଶାମ୍ [ ‘ଅସ୍ତ୍ରୀ ଜୁଶଂ କୁଶୀ ଦର୍ଭ:’ ଇତି । ‘ଅଦଧ’ ବହୁଳ’ ବହୁ’ ଇତି ଉପସଂହାର: ୩ ] ‘ସ୍ଥଳୀମ୍’ ଅଞ୍ଜଳିମିଭୂମିମ୍ । [ ‘ଜାମପଦ—’ ଇତ୍ୟାଦିନା ଅଞ୍ଜଳିମାଧ୍ୟଂ ଛାନ୍ଦଃ । ଏତେନ

दुःसहस्यश्लेष्म उक्तम् । “अधिशोङ्ख्यासी कर्म” इति कर्मत्वम्<sup>4</sup> ] ‘अधिशय्य शयित्वा  
[ “अयङ् यि कृडिति” इत्ययडादेशः<sup>5</sup> ] ‘अशिवैः’ अमङ्गलैः क्रौष्ट, रचितैः [ “शिव  
हरीतकी क्रौष्टा शमी नयामलक्युमे” ( नयामलक्यामा ? ) इति वैजयन्ती<sup>6</sup> ] । ‘नद्रां  
जहासि’ अवेति शेषः ॥ ३८ ॥

## Notes on Malli

1. तदा etc.—His mishap is being described by the next three Slokas. 2. पुरि etc.—In विबोध्यसे there is लट् is a past sense by the rule “परि—” See Charcha. 3. अस्त्री etc.—कुश, कुश and दम्भे are synonymous and are used in other than feminine gender. अदम्बु बहुल and बहु are synonymous. Both these are from Amara. 4. जानपद etc.—ङौप् after स्थल comes to denote a natural site by the rule “जानपद—” See Charcha. This shows the unbearable character of its touch. कर्मत्व in स्थली is by the rule “अधिशोङ्—” see Charcha. 5. अयङ् etc.—in अधिशय्य, अयङ् comes in by the rule “अयङ् यि—” See Charcha. 6. शिवा etc. The Vaijayanti says, शिवा means हरीतकी, क्रौष्टा jackal, शमीतरु, नदी and आमलकी, also उमा ।

## Charcha

1 पुरा—An अव्यय denoting past time. अव्ययत्वात् विभक्तिलोपः । तस्मिन् । अधि ७मी । अधिकरण of विबोध्यसे ।

2. अधिरुद्धः—अधि + रुद्ध + क्त कर्तरि = अधिरुद्धः lit. mounted ; here ‘lying’ Qual. यः । Here कर्तरि क्त is guided by the rule “नत्वर्थाकर्मक —” Sl. 1.

3. शयनम्—शय्यते अस्मिन् इति शो + लुट् अधिकरणे = शयनम् bed. Obj. of अधिरुद्धः ।

4. महाधनम्—महत् धनं यस्य of great value, बहु । Qual. शयनम् । Here महत् becomes महा by “आन्महतो” sl. 8.

5. विबोध्यसे—वि+बुध+णिच् लट् से कर्मणि—विबोध्यसे, you were roused. Nom. is वैतालिकैः understood. त्वं बुध्यसे without णिच्=त्वं बोधयन्ति वैतालिकाः with णिच्=त्वं बोधासे वैतालिकैः ; by the rule “गति-बुद्धि” see ante । Here the verb though denoting past action takes लट् optionally by the rule “पुरि लुङ् चासौ” लुङ् and लट् are optionally used in connection with पुरा to denote अनद्यतन past actions but not if there is स्य । Here also व्यबोधयिष्ठाः in लङ् । The root is also both भूवादि and दिवादि । [बोधति-बोधते-बुध्यते, बुबोध-बुबोधे, बोधिष्यति-ते, अबोधत्-अबोधीत्-अबोधिष्ठ, अबोधि ( in दिवादि ) ] ।

6. यः—Correlative of सः in the second clause, उक्त कर्मणि १मा ।

7. स्तुति etc.—स्तु+क्तिन् भावे स्तुति, praise. गै+क्तिन् भावे=गौति song. स्तुतयश्च गौतयश्च, स्तुतिगौतयः, इन्द्र । ता एव मङ्गलानि, कर्मधा of the शाकपादिर्वादि class. तैः । करणे श्या । Or say स्तुतेः गौतयः स्तुतिगौतयः songs of praise, ईतत् । etc.

8. अदध etc.—अदध is much, immense. Cf. ‘अदधमधानत साश्ल-शाननात् प्रकाशरोचिः प्रतिनीव हेमजा’ Naishadha XVII. अदधा दर्भाः अस्मान्, बहु । तान् । Qual. स्थलीम् । Kusas sprout on forest tracts. Here the short young shoots are intended. The bed was a bed of thorns.

9. अधिशय्य—अधि+शी+ल्यप् = अधि+शय+ल्यप् = अधिशय्य having reclined on. Here अयङ् is substituted for the ई of शी by the rule “अयङ्यि क्तिङ्” अयङ् replaces the final of शी before an

affix that drops क or ऊ and has य leading ; खप् is कित् through का the खानी ।

10. खलीम्—कर्म of the क्रिया in अधिशय्य । खल + लोप् स्त्रियाम् खली, refers to a piece of अकृत्रिम natural ground. If खल does not refer to an अकृत्रिम भूमि, then tem is खला ।

11. जहासि—हा जुहोत्यादि + लट् सि = जहासि you quit त्यजसि । Nom. मः । [ जहाति, लाट् हि जहाहि-जाहहि जहोहि । अहासीत. हाम्यति, जहौ । ]

12. निद्राम्—निद्रा is sleep, ताम् । Obj. of जहासि ।

13. अशिवैः—शिव is मङ्गल auspicious, न शिवानि inauspicious, नञ्त्तत— । तैः । Qual. शिवारुतैः । Cf “राक्षः शिवं सावरजस्य भृथात्” ( शिव noun ), ‘शान्तानुकूलपवनश्च शिवश्च पन्थाः’ ( शिव adjective ).

14. शिवारुतैः—रु + ऋ नपुंसके भावे = रुतानि cries, शिवा is jackal. शिवाना रुतानि, cry of jackals, इत्तत—ते. । करणे श्या ।

12. Voice—अधिरूढं य ( वेगानिकाः ) विबोधयन्ति ।...तेन...निद्रा होयते ।

39. *I think again of what you eat.*

पुरोपनीतं नृप रामणीयकं

द्विजातिशेषेण यदेतदन्धसा ।

तदद्य ते वन्यफलाशिनः परं

परैति कार्श्यं यशसा समं वपुः ॥ ३८ ॥

*Prak.*—But I do not suffer—वपुः यशसा समं परं कार्श्यं परैति [ You look lean and hungry, so you are suffering in body and also suffering in reputation ]. Why should I be lean ?—अद्य वन्यफलाशिनः ते वपुः [ You live on wild fruits now, and are losing

flesh ]. I was never stout—পুরা অ'ধসা রামবোয়কম্ উপনৌত তে বপু:—  
[ You used to be well-fed, and had pleasing look of a healthy  
person ]. I was not particular of what I ate—হিজাতিশিবেষ অ'ধসা  
রামবোয়কম্ উপনৌত তে বপু: [ True you did not order any particular  
dish for yourself ; but you never partook of meals without first  
offering a share to Brahmanas. The meals were prepared for  
the Brahmanas and as such included courses dressed with  
special care ] 39.

*Prose and Syn*—হে বৃপ ( নরনাথ ), যত্ পতত্ (হৃষ্মমানম্) তে বপু: (তব  
শরীরম্) পুরা ( প্রাক্ ) হিজাতিশিবেষ ( হে জাতী যেবা ব্রাহ্মণানামিত্যর্থঃ, শ্রধং  
মুক্তাবশিষ্টম্, যদ ব্রাহ্মণৈ: শিষিতং বা তেন ব্রাহ্মণভোজ্যাবশিষ্টেন ) অন্নে ( অন্নেন )  
রামবোয়কম্ ( রম্যতাং পুষ্টিমিতি যাবত ) উপনৌতম্ ( প্রাপিতম্ ) অদ্য বন্যফলাগ্নিন:  
( বন্যফলং য: কৈবল্যমন্নাতি তস্য ) তে তত্ ( বপু: ) যশসা সমম্ ( কীর্ত্যা মহা ) পরম্  
( অতিমাত্রম্ ) কাঙ্ক্ষম্ পরেতি ( তনুতাং ভজতে ) ।

*Eng.*—O King, this body of yours formerly used to be  
made charming by the rice left after the Brahmanas had eaten,  
now to-day you being fruit-taker, attains thinness along with  
your fame.

*Beng.*—হে রাজন! আপনার এই শরীর, পূর্বে ব্রাহ্মণগণের ভুক্তাবশিষ্ট অন্নদ্বারা  
পুষ্টপ্রাপ্ত হইয়াছিল, অজ্ঞ আপনি শুধু বস্তু ফলমূল আহাশ করিতে, বশের সঙ্গে সঙ্গে  
কৃশতা প্রাপ্ত হইতেছে ।

*Expl.*—Easv. See Prak.

*Malli.*—পুরোতি—হে 'বৃপ যদিতত্' পুরোবর্ষি বপু: 'পুরা হিজাতিশিবেষ' হিজ-  
মুক্তাবশিষ্টেন 'অ'ধসা' অন্নে [ "মিথ্যাস্তৌ মনসমন্ডোন্নম্" 1 ইত্যমর: ] হে জাতী  
যেবা তে হিজাত্যয়: [ তদুক্তম্ 'জন্মগা জায়তে যুদ: সংস্কারৈর্হিজ উপ্যতি' ইতি ; "দশ-  
বিপ্রাশ্চলা হিজা:" ইত্যমর: 2 ] রামবোয়কম্ ভাব: "রামবোয়ক" মনোহরত্বম্ 'উপনৌত'  
প্রাপিতম্ [ নবত: দ্বিকর্মকল্যাণ প্রধানে কর্মেষু ক্ত: । "প্রধানকর্মেষু" ইতি জাহ্নবী-

नाहुर्दिकर्मणाम्” इति वचनात् ३ ] ‘अद्यवन्मन्त्रलाशिनः तै’ तव ‘तत् वपुः यशसा समं परम्’ अतिमात्रं ‘काश्यं’ परेति’ प्राप्नोति । उभयमाप्यधीयते इत्यर्थः ४ ; [ अत्र सङ्कोक्तिरलङ्कारः, तदुक्तं काव्यप्रकाशे “सा सङ्कोक्तिः सङ्घातस्य वलादिकं द्विवाचकम्” इति ५ ] ॥ ३९ ॥

## Notes on Malli

1. भिक्षा etc.—Amara says, भक्त, अंधम् अन्न and the feminine word भिक्षा are synonymous. 2. तदुक्तम् etc.—It is said,—“By birth one becomes a Sudra, and by initiation he becomes a द्विज” । Amara says द्विज means teeth, Brahmana and those born of eggs. 3. नयने etc.—The root नी being द्विकर्मक, क्त is added to it in agreement with the direct ( प्रधान ) object. It is said “In the case of द्विकर्मक roots when the कर्म has to be voiced the लकार etc.—are in the matter of the प्रधानकर्म” 4. उभयम् etc.—The sense is, both suffer. 5. अत्र etc.—The अलङ्कार here is सङ्कोक्ति । Thus is said in the kavyaprakas—“When a single matter expresses two things by force of सङ्घातं words the figure is सङ्कोक्ति” ।

## Charcha

1. पुरा—See sl. 38. अधि of the क्रिया in उपनीतम् ।

2. उपनीतम्—उप + नी + क्त कर्मणि=उपनीतम् meaning प्रापितम् । The root नी being द्विकर्मक has two objects. Here वपुः is प्रधान and रामणीयकम् is अप्रधान कर्म । By the dictum “न्यादेः प्रधाने”—the प्रधानकर्म वपुः is उक्त here in connection with the क्त after नी in the कर्मवाच्य । Also see sl. 16 under नयति ।

3. वृष—See sl. 4. Case of address ( सम्बोधन ) । A protector of men is so changed.

4. रामणीयकम्—रम + णिच् + अणीयर् कर्तरि वाङ्मलात् =रमणीयम् charming Cp. ‘रमणीये खलुकाक्षी’—Sak. तस्मै भावः इति रमणीय + वृज् =

रामणोद्यकम् charmingness, charm. Here the contrast is with काश्य, hence the word has to be taken as meaning पुष्टि । अन्नधान कर्म of the क्रिया in उपनीतम् । Thus the original sentence was—  
अंधः वपुः रामणोद्यकमुपनीतवत् = अंधसा वपुः रामणोद्यकमुपनीतम् (कर्म वाच्ये) ।  
Also see उपनीतम् above. Here अनोयर् is in the कर्तृवाच्य by the rule “कृत्यलुटो बहुलम्”—कृत्य affixes and लुट् are irregularly added  
Also cf. “दिगव्यापिनोर्लोचनलोभनीयाः”—Bhatti II where also we get कर्तरि अनोयर् ।

5. दिजाति—etc.—जन + क्तिन् भावे = जातिः birth, शिष्यते इति शिष + चञ् कर्मणि = शेषम् remainder after meal—Malli. Or शिष्यते इति शिष + णिच् + चञ् कर्मणि शेषम् that which is caused to remain, इं जातो येषां ते दिजायतः twice.born, बहु— । दिजाति here refers only to the Branmanas. तेषां शेषः शेषं वा, इतत्— । तेन । Malli's idea is that शेष here stands for भुक्तशेष from the context or by लक्षणा । In the alternative derivation with णिच् attached the necessity for लक्षणा does not arise. When the meal was ready he called in Brahmanas to partake of it and himself ate what remained.

6. अंधसा—अंधम् is अन्न rice. अनुक्ते कर्तरि ३या । See note 4.

7. एतत्—refers to the body ( वपुः ) before the eyes. See also under अहम् sl. 34.

8. तत्—यद् and तद् are correlatives. Qual. वपुः । sl. 35.

9. वन्य etc.—वन is forest ; वने भव—वन + यत् = वन्यम् growing in the forest. वन्यं फलं, wild fruits कर्मधाः— । वन्यफलम् अन्नातीति वन्यफल + अश् + णिनि कर्तरि = वन्यफलाशी । तस्य । Qual. ते । This epithet shows contrast with his previous mode of living. He is now exclusively on a fruit diet.



10. परम्—It means अत्यर्थम् । Qual. काश्चम् । See पराम्. sl. 37.

11. परेति—परा + इ + लट् ति attains प्राप्नोति । Nom, वपुः । [ एति, अगात्, इयाय, एष्यति ] ।

12. काश्चम्—कृश + क्त क रि = कृशः lean, तस्य भाव इति कृश + चञ् = काश्चम् thinness, कर्म of परेति । कृश is irregularly formed by the rule “अनुपसर्गात् फुल्लचौवकृशोक्ताद्याः”—फुल्ल with फुल् + क्त, चोप with चोव + क्त, कृश with कृश + क्त and उक्ताद्य with 'उक्ताद्य + क्त are irregularly formed when no उपसर्ग precedes. If any उपसर्ग precedes the forms are respectively प्रफुल्लतः, प्रकृशितः and प्रोक्तादितः ।

13. यशसा—यश्म् fame. तेन । समस्योगे इया, by the rule “सङ्-युक्तेऽप्रधाते” ( sl. 9. )

15. Voice...द्विजातिशेषम् अर्धः वपुः उपनीतवत्... । तेन वपुषा... परेयते ।

10. What have you got for an audience-hall now.

अनारतं यौ मणिपीठशायिनौ

अरञ्जयद्वाजशिरःस्रजां रजः ।

निषीदतस्तौ चरणौ वनेषु ते

मृगद्विजालूनशिखेषु वहिषाम् ॥ ४० ॥

Prak.—What else do you note ?—चरणौ ते वहिषां वनेषु निषीदतः [ You have to place your feet on plots of kusa grass ]. What harm ?—मृगद्विजालूनशिखेषु वनेषु [ Of kusa grass of which the tops have been cropped up by the deer or the ascetics. O the contrast ! ] What contrast ?—राजशिरःस्रजां रजः यौ चरणौ अरञ्जयत् तौ निषीदतः [ The contrast is that formerly these feet enjoyed the

contact of wreaths of royal heads and now are to rest satisfied with the touch of Kusa grass only ]. Any other point ?—অনারতং মণিপীঠশায়িনৌ চরথৌ অরজ্জয়ত্ [ The feet rested on foot-stools of gems, but now rest on bare ground in a clump of kusa grass]. 40.

*Prose and Syn.*—অনারতম্ ( অবদা ) মণিপীঠশায়িনৌ ( মণিনয়ে পীঠে স্থিতিশীলৌ ) যৌ তে চরথৌ রাজশিরঃসজ্জাম্ ( রাজঃ শিরসু প্রযতানাম্ মূপালানাম্ ) মৌলিষু স্থিতানাম্ সজ্জাং মালানাম্ ) রজঃ ( পরাগঃ ) অরজ্জয়ত্ ( অমুচয়ত্ ) তৌ ( অরথৌ ) মৃগহিজালুনশিখিষু ( মৃগৈঃ হরিণ্যেঃ হিজৈঃ ঋষিমিষ্য আলুনাঃ ছিন্নাঃ শিখা য়েদু তাহজিষু ) বর্হিষাং বনেষু ( কুশকাননেষু ) নিষৌদতঃ ( নিষ্ঠতঃ ) ।

*Eng.*—Those feet of thine, that used to rest always on crystal-slabs and which the poileens of wreaths on the crests of kings used to dye, now rest in clumps of kusa grass where the tops have been cropped up by the deer and the ascetics.

*B. ng.*—আগনার চরণযুগল নিরস্তর মণিম্রণীঠে রক্ষিত থাকিত এবং রাজগণের মুকুটের পুষ্পমাল্যের পরাগদ্বারা রঞ্জিত হইত। সেই চরণদ্বয় অস্ত, কুশবনে রক্ষিত হইতেছে। সে বনের অগ্রভাগগুলি মৃগগণ অথবা তপস্বিগণ কর্তৃক ছিন্ন হইয়াছে।

*Expl.*—Formerly when sitting on your audience-hall, countless kings used to come up to you to pay their respects. Now you hold durbar in pointed kusa forests with perhaps a deer or an ascetic as visitor ! Also See Prak.

*Malli.*—অনারতমিতি—‘অনারতম্’ অজস্র ‘মণিপীঠশায়িনৌ’ মণিপীঠস্থিতৌ যৌ অরথৌ রাজশিরঃসজ্জাং নমদমূপালমৌলিসজ্জাং ‘রজঃ’ পরাগঃ ‘অরজ্জয়ত্’ তৌ তে অরথৌ ‘মৃগৈঃ হিজৈষু’ তপস্বিমিঃ ‘আলুনশিখিষু’ ছিন্নায্যেযু ‘বর্হিষাং কুশকাননাম্ [ ‘বর্হিঃ’ কশ্যপুতাশ্বযৌঃ’ ইতি নিষঃ ১ ] বনেষু নিষৌদতঃ নিষ্ঠতঃ ॥ ৪০ ॥

## Notes on Malli.

1. Visva says, बर्हिः ; means kusa and fire.

## Charcha.

1. अनारतम् = Qual. the क्रिया in मणिपीठशायिनी । For deriv. See sl. 15.

2. मणि etc.—मणि is gem. The खु here is natural as in बणिज्, कषा etc. रुचिनिर्मितं पीठम् stool of gem. शाकपाथिं वादिवत् समासः । मणि-पीठे शयाते इति मणिपीठ + शौ + णिनि कर्त्तरि = मणिपीठशायिनी resting on stools of gem. तौ । Qual. चरणौ ।

3. अरञ्जयत्—रञ्ज् + णिच् + लुङ् द = अरञ्जयत् dyed. Nom. रजः । Here the root is भवादी उभयपदी । [ रजति-रजते, ररञ्ज-ररञ्जे, अराङ्क्षीत् अरङ्क्ष् । ] The root is also दिवादि cp.' "अपरज्यते" II. sl. 49. When णिच् is added the form is रञ्जयति, लुङ्-अररञ्जयत् etc. But when the meaning is ( मृगरमण ) 'hunting', the form in णिच् is रजयति as in रजयति मृगान् व्याधः । This is owing to the Varttika "रञ्जेणौ मृगरमणे नलोपो वक्तव्यः" ।

4. राज etc.—राज्ञां शिरः heads of kings. इतत्—। राजशिरःस्थाः स्रजः wreaths on royal heads, शाकपाथिं वादिवत् समासः । Or—राजशिरसि स्रजः, सुप्तुपा । Or—राजशिरसः स्रजः, इतत्—। तासाम् । शेषे इष्टौ । For स्रज् see sl. 29 under स्रक् ।

5. रजः—रजस् here means dust or pollens of flowers of wreaths worn by kings. Nom. to अरञ्जयत् । "रजो रेषुपरागयोः । स्त्रीपुंश्च गुणभेदे च " इति हेमचन्द्रः । The king used to prostrate themselves at his feet. There wreath touched the feet and dropped pollens on them. The kings came in such numbers that the feet got dyed with the pollens.

6. निषीदतः—नि + सद + लट् तस् = नि + सीद + तम् = नि + सीद + तस् = निषीदतः rest. Nom. चरणी । Here सद becomes सीद by the rule “पान्नाभा—” ( Sec sl. 35 ) Next वल is by the rule “सदिः चप्रतेः”—The स of सद becomes व when preceded by any उपसर्ग other than प्रति । [ ससाद, लुङ् असदत्, सत्स्थिति, त सन्न ] !

7. वृग etc.—दिः जाता इति दि + जन + उ कर्त्तरि = द्विजाः here ascetic. आ + लू (क्रादि) + क्त कर्मणि स्त्रियाम् = चालूनाः cropped, वृगाश्च द्विजाश्च वृगद्विजाः, इव । ते चालूनाः, रेया तत्—। वृगद्विजालूनाः शिखा येष, where tops were cropped by etc.—। Qual. वनेषु । In the compound वृगद्विज, the word द्विज should have पूर्वनिपात, by the varttika “अभ्यर्द्धिं तच्च” । But our poet does not strictly observe the rules on पूर्वनिपात । See sl. 3. under सोष्ठवौद्ध्यं etc. Or वृग is placed first to show the order of शिखालवन ( cropping of tops ). The deer first took their shares when the shoots were still young, next came the ascetics. And these are hence pricking now.

8. वर्द्धिं वाम—वर्द्धिं म् means kusa-grass तेषाम् ; शेषे दृष्टौ ।

9. Voice.—रजसा...यौ...चरञ्जेयताम्...ताभ्यां चरणाभ्यां निषद्यते ।

41. *I grieve because enemies have brought you  
to this plight.*

द्विषन्निमित्ता यदियं दशा ततः

समूलमुन्मूलयतीव मे मनः ।

परैरपर्यासितवीर्यसम्पदां

पराभवोऽप्युत्सव एव मानिनाम् ॥ ४१ ॥

*Prak.*—इयं दशा मे मनः समूलम् उन्मूलयतीव [ This helpless plight of thine has thoroughly upset my mind ]. It is Fate, no

sorrow over it—যত ই' দ্বিষত্রিষিতা তত: উন্মূল্যযতীব [ it is unbearable that enemies should reduce you to such a plight ]. It makes no difference whether a reverse of fortune is due to enemies or ensues otherwise—মানিনাং পরামব: অপি উত্সব এব [ On the other hand even a reverse is a matter for joy to the spirited ]. Then why grieve ?—পরে: অপর্যাসিতবীৰ্য্যসম্পদাং মানিনাম্ [ I mean joy to the spirited, the exuberance of whose valour has not been destroyed by enemies. You seem, on the other hand to be thoroughly relieved of the prowess, hence the grief ] 41.

Prose and Syn—যত ( যস্মাত্ ) [ তে ] ইযং দশা ( দুর্দশা ) দ্বিষত্রিষিতা দ্বিষন্ত: শত্রুণো নিমিত্তং কারণং যস্যাস্থতাবিধা অবিক্রতা ) তত: ( তস্মাত্ ) মে মন: সমূলম্ ( নি:শেষম্ ) উন্মূল্যযতীব ( উত্পাটয়তীব ) । পরে: শত্রুভি: অপর্যাসিত-বীৰ্য্যসম্পদাম্ ( অপর্যাসিতা অমোচিতা বীৰ্য্যসম্পদ প্রমাণাতিশয্যে যेषাং তেষাম্ অনিরা-ক্রান্তৈজোমহিম্নাম্ ) মানিনাম্ ( মনস্বিনাম্ ) পরামবোঃপি ( পরাজযোঃপি ) উত্সব এব ( হৃষিক্যানমিব ) ।

*Eng*—As this plight has your enemies for its cause, it upsets my mind as if to its very base. To the spirited, the exuberance of whose prowess has not been wiped out by the enemies, even a repulse is a source of joy.

*Beng*.—যে হেতু আপনার এই দুর্দশা শত্রুকৃত, তজ্জন্ত ইহা আমার মনকে সমূলই যেন উৎপাটিত করিতেছে। আশ্রয়মানী বীরগির—যাহাদের প্রভূতবীরত্ব শত্রুগণ কর্তৃক বিধূলিত হয় নাই—তাহাদিগের পরাজয়ও উৎসবস্বরূপ ঘটে।

*Expl*.—When a man of mettle is overthrown by his enemies he thanks his stars and rejoices if his prowess remains untouched. The reverse is attributed to chance and urges him on to mightier effects to make up for it. But in your case the overthrow has it seems, thrashed all spirit out of you. The spectacle is woeful and well nigh drives me mad.

*Malli.*—ननु सर्वप्राणिसाधारण्यम् आपदि का परिदेवना इत्यत्र हि-  
दिति<sup>1</sup> । 'यत्' यतः कारणात् 'इयं दशा' अवस्था [ "दशा वर्त्तो अवस्थायाम्" इति  
विश्वः ] द्विषन्तो निमित्तं यस्याः सा [ "द्विषोऽमित्रे" इति शब्दप्रत्ययः<sup>2</sup> ] ततो मे मनः  
'समूल' निःशेषम् 'उन्मूलयतीव' उत्पाठयतीव । देवौ तु आपत् न दुःखाय  
इत्याहुः<sup>3</sup>—परैरिति, 'परैः, शत्रुभिः अपर्यासिता' अपर्यासिता 'त्रौर्थासम्पदः' येषां  
तेषां 'मानिनां पराभवः' विपत् 'अपि उत्सव एव इति । [ वेधन्येषां अर्थान्तरन्यासः ।  
मानहानिर्दुःखज्ञा न तु आपत् इति भावः 4 ] ।

### Notes on Mali.

1. ननु etc.—Well reverse of fortune is common to all creatures, why grieve for it ?—This is answered by द्विषत् etc.  
2. द्विषः etc.—The शब्द in द्विषत् is by the rule "द्विषोऽमित्रे" ( See sl. 27 under द्विषताम् ) । 3. देविकौ etc.—A divine visitation is not a matter for regret—this is said by परैः etc. 4. Here the figure is अर्थान्तरन्यास by contrariety. The sense is—It is loss of prestige and not misfortune, that is unbearable.

### Charcha.

1. द्विषत् etc.—For द्विषत् see sl. 27. निमित्त is cause. "निमित्तं हेतुलक्षणोः" इत्यमरः । द्विषन्तः निमित्तमस्याः caused by enemies. बहु—। Qual, दशा ।

2. यत्—An अव्यय meaning यस्यात् कारणात् ।

3. इयम्—It means इदानीम् अनुभूयमाना । Qual, दशा ।

4. दशा—दशा is अवस्था, plight. "दशावस्थादीपवर्त्योर्विस्त्रान्ते भूवि योषिति" इति मेदिनी । Nom to भवति understood.

5. ततः—तद् + ऊसि ( ५मी ) + तस् स्त्रार्थे = ततः meaning तस्यात् कारणात् । It corresponds to यत् above.

6. समूलम्—मूल is root. तेन सह वर्तमानम्, बहु—। तत् यथा तथा । Qual. उन्मूलयति । Here the optional form is सहमूलम् । See “नोपसर्जनम्” sl. 21.

7. उन्मूल etc.—उद् + मूल + णिच् (च्वादि) + क्त्वात् ति = उन्मूलयति tears up, upsets, उन्मूलायति । Nom. दश of the previous clause.

8. परैः—पर means here enemy' शत्रु । “परो दूरान्वयेऽश्ववृषु”—इति हेमचन्द्रः । The word in this sense also is a सर्वनाम cf. ‘तथा परिषां युधि च’—Raghu. The original meaning of the word पर is ‘other than self’ ; by transference it means ‘enemy’. “परापर-शब्दयोः उपचारात् शब्दौ प्रतिवादिनि च प्रयोगः”—Manorama, अनुक्ते कर्त्तरि श्या—कर्त्ता of the क्रिया in पर्यासित ।

9. अपर्यासित etc.—परि + आस + णिच् + क्त कर्मणि स्त्रियाम् । Or परि + अस् (दिवादि) छेदे + णिच् + क्त कर्मणि स्त्रियाम्, पर्यासिता destroyed. न तथा, नञ्त्तम्—। वीरस्य भावः कर्म वा वीर + अयञ् = वीर्यम् valour. तस्य सम्पत् wealth of valour इतत्—। अपर्यासिता वीर्यसम्पत् एवाम् whose exuberance of valour is destroyed, बहु—। तेषाम् । Qual. मानिनाम् ।

10. पराभवः—पराभव is defeat. See sl. 7. Nom. to भवति understood.

11. उत्सवः—उत् + सू + अप् भावे = उत्सवः joy. Same case with पराभवः । It is a source of joy because of the thought “luckily my valour is unimpaired and I can fight again.”

12. मानिनाम्—मन + चञ् + भावे = मानः self-respect. स अस्ति एवामिति मान + इति मत्वर्थे = मानिनः those having self respect, here the spirited. तेषाम् । शेषे इष्टी । Related to पराभव and उत्सव ।

13. Voice,—अनया...निमित्तया ( भूयते ) । ...अनया...उच्यते । ...परा-भवेन उत्सवेन ( भूयते ) ।

42. *Cast off apathy and adopt stern measures.*

विहाय शान्तिं नृप धाम तत् पुनः

प्रसीद सन्धेहि वधाय विद्विषाम् ।

ब्रजन्ति शत्रून्वधूय निःस्पृहाः

शमेन सिद्धिं मुनयो न भूभृतः ॥ ४२ ॥

Prak.—हे नृप, प्रसीद [Be pleased, O king]. Yes what do you say ?—शान्तिं विहाय तत् धाम पुनः सन्धेहि [ Away with resignation ; have recourse again to your wonted valour]. With what object ?—विद्विषां वधाय [That alone can kill your enemies]. There are other ways also—निःस्पृहा मुनयः शमेन शत्रून् अवधूय सिद्धिं ब्रजन्ति [ Yes, ascetics renouncing desire conquer their internal enemies, such as, greed, anger etc. and attain success through resignation]. Then why should not I ? भूभृतः न [ King's enemies are not merely internal ; their success too is worldly, not spiritual, Thus they cannot succeed through resignation ]. 42.

Prose & Syn.—हे नृप ( नरेन्द्र ) शान्तिम् ( शमं ) विहाय ( परित्यज्य ) तत् ( प्रसिद्धम् ) धाम ( तेजः ) विद्विषा वधाय ( अरिप्रमाणाया ) पुनः सन्धेहि ( भूयो-ऽप्यवलम्ब्य ) प्रसीद ( प्रसन्नो भव ) । निःस्पृहा मुनयः ( निष्कामास्तापसाः ) शत्रून् अवधूय ( अन्तःशत्रून् निरस्य ) शमेन ( शान्त्या ) सिद्धिं ब्रजन्ति ( साफल्यं गच्छन्ति ) भूभृतो न ( न हि तेन महोपतयः सफलाः ) । Or—तत् ( तस्मात् ) प्रसीद । शान्तिं विहाय विद्विषा वधाय नृपधाम ( राजतेजः ) पुनः सन्धेहि etc.

Eng.—Be pleased. O king, Having renounced forbearance apply that valour again for the destruction of enemies. Ascetics are without desire and, having killed enemies through forbearance, attain success ; not so the sustainers of the world. Or So be pleased, Having...apply kingly valour again...etc.



*Beng.*—হে রাজন, এসন্ন হউন। পত্নবিশ্বাসের জন্য পুনরায় আপনি আপনার অগণিত্যত তেজ ব্যরণ করুন। নিজস্ব মুনিগণ কামাদি অস্ত্রশস্ত্রগণকে দূর করিয়া শমভগ্নবারা সিকিলাভ করিতে পারেন, কিন্তু রাজভগ্নবারা সিদ্ধি লাভ করিতে পারেন না।

*Expl.*—You behave as an ascetic, yet cherish kingly aspirations. The two are incongruous. The king's aim and method are different from those of an ascetic. So act like a king if you value the realisation of your aspirations.

*Malli.*—বিহায়েতি—হে 'ব্রহ্ম', 'শান্তি' অম 'বিহায়ে', তৎ 'প্রসিদ্ধ' 'ধাম তজ: 'বিহিষা' ব্রহ্মায় পুন: সম্বোধি' অস্বীকৃত 'প্রসিদ্ধ' [ প্রাচীনায়ো ছোট ]। ননু অমেন কার্যসিদ্ধৌ কিং ক্রাণেন ইত্যম আছ—ব্রজন্তোতি। 'নি:স্বৃদ্ধা মুগম: অন্নন' কামা-দৌ 'অনুধ্যয়' নির্জিত্য 'অমেন' ক্রোধবর্জনেন 'সিদ্ধি' মোক্ষার্থ্যো 'ব্রজন্তি মুখতস্ত ন'। কৈবল্যকার্যবৎ রাজকার্য্যং ন শান্তিসাধ্যমিতির্থঃ ॥ ৪২ ॥

#### Notes on Malli.

১. ননু—etc.—Well, if the end is gained by forbearance, what is the use of anger? On this she says ব্রজন্তি etc. ২. কৈবল্য etc.—Unlike those of salvation, royal affairs are not achievable by resignation.

#### Charcha

১. বিহায়ে—বি + হা + ল্যপ্ = বিহায়ে, having renounced. [ জহাতি, জহৌ, অহাযোত, হাযতি, ছোট্ হি জহাহি জহৌহি জহিহি, ত্ত হৌন ]।

২. শান্তিম—অম + ক্রিণ্ ভাবে শান্তি: resignation, forbearance, tranquillity, শান্তি is অমমুখ, which generally arises from বিবেক and বৈরাগ্য। Obj. of বিহায়ে। Hence শান্তিরহ is defined thus 'ন যম দু:খং ন শিন্ধা, ন দেহরোগৌ ন চ কাষিদিচ্ছা। রহ: স শান্তা: কথিতৌ মুণীকৈ: শরৈশ্চ অলমপান:।

3. धाम—धामन् is Valour तेजः । कर्म of मन्धेहि । We may also take वृषधाम as one word contrasting it with मुनिधाम as described in the second half of the verse.

4. तत्—Here तद् is प्रसिद्धार्थक । तत्=तत् प्रसिद्धम् । See sl. 30 under ते । Qual, धाम । Or, take it as an अव्यय meaning तस्मात् । Construe—तत् तस्मात् मन्धेहि etc.

5. प्रसीद—प्र+सद+लोट हि । Conj. sl. 42.

6. संधेहि—सम्+धा+लोट हि । [ दधाति-धत्ते, दधौ दधे, अधात्-अधित ] । Nom. त्वम् understood.

7. वधाय—ङ्+अप भावे=वधः । तस्यै । Here वध comes in place of हन by the rule “हनश्च वधः” । The ४र्थी here is कर्मणि by the rule “क्रियार्थोपपदस्य च कर्मणि स्थानिनः”—If a तमुन्नत word is suppressed, its कर्म will take ४थी । Thus वधं कर्तुम् संधेहि=वधाय संधेहि with तुमुन् suppressed. Here we can also with diff. construction get “तुमर्थाय—” इति ४र्थी । Thus हन्तुम् संधेहि । Also see विधाताय sl. ३.

8. विद्विषाम्—कृद्योगा कर्मणि षष्ठी । For deriv, see sl. 6. विद्विषाम ।

9. व्रजन्ति—व्रज+लट अन्ति । Conj. see sl. 30 Nom. मुनयः ।

10. अवधूय—अव+धु or धू+लाप । The root is seen in almost all the गणस्य thus—दूनीति-धुनीति, धुनुते, धुवात, धवति धुनयति ; [ दुधाव, अधीवीत् अधावीत्-अधिविष्ट ] । कर्म is शब्दन् ।

11. निःस्पृहा—स्पृह+अङ भावे=स्पृहा desire. निरस्ता स्पृहा एषाम् whose desire is discarded, बहु—ते । Qual. मुनयः ।

12. शमेन—शम is defined thus—“शमो निरीहावस्थायां स्वात्मविश्रमजं सुखम्” । Also thus—“शमस्तावत् श्रवणादिव्यतिरिक्तविषयेभ्यो मनसो नियतः” । तेन । हेतो रथा ।

13. सिद्धिम्—सिध्+क्तिन् भावे=सिद्धिः success कार्यनिष्पत्ति । Obj.

of ब्रजन्ति । सिद्धि (success) has to be estimated by the aim of the worker. Ascetics work for salvation ( मोक्ष ) ; in their case सिद्धि is in the shape of मोक्ष । Hence Malli. says मोक्षाख्याम्—that which goes by the name of मोक्ष । The सिद्धि ( success ) of kings is measured by the extent to which they have brought the world under control their राजचक्रवर्तिता, सर्वाभिमता etc. It should be noted that मोक्ष is also a direct meaning of सिद्धि । Thus “सिद्धिस्तु मोक्षे निष्पत्तिर्योगयोः” इति हेमः । But निष्पत्ति, i.e. साफल्य applies to both king and ascetic and is hence preferable here.

14. भूधतः—Nom. to ब्रजन्ति For deriv. See sl. 3, The affairs of kings and ascetics are different. One worldly, the other spiritual, One requires वीररस, the other requires शान्तरस । So one adopts तेजः, the other शम । न भूधतः=भूधतः सिद्धिं न ब्रजन्ति ।

15. Voice—.....प्रसवताम्...संघीयताम् ।.....निष्पृहैः सुनिमिः सिद्धिः ब्रज्यते...सूक्ष्मदमिः...।

43. *Spirit will be nowhere if not found in you.*

पुरःसरा धामवतां यशोधनाः

सुदुःसहं प्राप्य निकारमीदृशम् ।

भवाद्दशास्त्रे दधिकुर्वते रतिं

निराश्रया हन्त हता मनस्विता ॥४३॥

Prak.—हन्त मनस्विता निराश्रया ( सतौ ) हता [ Alas ! Spiritedness has no room in this world, and is doomed to death so to say ]. Why ?—भवाद्दशास्त्रे रतिम् अधिकुर्वते [ It is doomed if people like yourself take up resignation ]. Resignation is not a bad thing after all—ईदृशं सुदुःसहं निकारं प्राप्य यदि अधिकुर्वते [ It is bad indeed ]

if adopted after such an unbearable insult]. Well, what is in me to resent the insult? ধামবতা' পুরাসরা ভবাড্ভা: [ You are the foremost among the mighty, if you accept resignation, spiritedness disappears from this world]. Suppose I forgive my enemies— যশোধনা ভবাড্ভা: [ That will bring you infamy, you cannot put up with that, because you prize fame ].

*Prose and Syn.*—ধামবতাম্ ( তৈজস্বিনাম্ ) পুর:সরা: ( অগ্নাগ্নিনি: ) যশোধনা: ( কীৰ্ত্তি'সর্বস্বা: ) ভবাড্ভা: ( ত্বিধা: ) সুদু:সহম ( অসম্মতম ) ইষ্টম্ ( এধং বিধম্ ) নিকারম্ ( লাঙ্ঘনাম্ ) প্রাপ্য ( অনুভূয় ) রতিম্ ( সন্তোষম্ ) অধিক্রুওতি চেত্ ( যদ্যবলম্বন্তে ), হন ( অচী দু:খম ) মনস্বিতা ( অভিমানিনা ) নিরাশয়া ( নিরালম্বা সতী ) হতা ( লম্বা ) ।

*Beng* —Alas ! spiritedness (mainliness), with its shelter gone is doomed if those of your stamp, who treasure fame and move in the van of the mighty, adopt resignation after having received such a highly unbearable insult.

*Beng.*—আপনি বীরগণের অগ্রগণ্য, কীর্্ত্তিই আপনার একমাত্র ধন ! আপনার মত লোকও যদি এইরূপ অসহ্য অপমান প্রাপ্ত হইয়া সন্তোষেরই আশ্রয় লয়, তাহা হইলে ভেজস্বিতা উপবৃত্ত আশ্রয়ের অভাবে বিলুপ্ত হইবে ।

*Expl.*—I am afraid, men of spirit have become rare on earth now. Judge by your own example ; you do not hesitate to put up with any amount of insult heaped on you. Also See Prak.

*Mall.*—পুৰিত । কিম্ব 'ধামবতা' তৈজস্বিনা পরাপকারাভিচ্ছিন্নাম্ ইত্যর্থ: ১ । পুর: সরনোতি 'পুর:সরা:' 'অসরা:' [ "পুরোহিতোহপি শু সর্বে:" ইতি টপ্রত্যয়: ২ ] 'যশোধনা ভবাড্ভা: সুদু:সহম্' অতিদু:সহম্ 'ইষ্টম্' ভক্তপ্রকারং নিকারং পরামর্ষ প্রাপ্য যদি সন্তোষম্ 'অধিক্রুওতি স্বীক্ৰুওতি 'চেত্ তদ্বি' 'হন' ইতি খর্দী. 'মনস্বিতা' অস্বিন্নাজিতা 'নিরাশয়া' সতী 'হতা' তৈজস্বিনৈকায়রথলাত্ মনস্বিতায়া ৩ ইত্যর্থ: ১.

अत पराक्रमितव्यमिति भावः 4 । [ यद्यपि अत्र प्रसङ्गस्य असङ्गतेः अधिपूर्वात् करोतेः “अधेः प्रसङ्गे” इत्यात्मनेपदं न भवति—“प्रसङ्गं” परिमवः ( ? अभिभवः ) इति काशिका—तथापि अस्याः ( ? स्या ) कर्त्तृभिप्रायविवक्षाशमेव प्रयोजकत्वात् कर्त्तृभिप्राये “स्वरितञितः—” इत्यात्मनेपदं प्रसिद्धम् ( ? सिद्धम् ) 5 ] ॥ ४३ ॥

## Notes on Malli

1. परा etc.—The sense is, of those who cannot tolerate insults by others. 2. पुरो etc.—The affix is here ट by the rule “पुरो—” See Charcha. 3. तेजस्वि etc.—Because spiritedness is found only in the powerful. 4. अतः etc.—The sense is, so you should adopt valour, 5. यद्यपि etc.—[N.B.—The text is corrupt. The काशिका reads प्रसङ्गमभिभवः । अस्याः कर्त्तृभिप्राय is absurd, there is nothing here to which the feminine अस्याः can refer ; this should be अस्याकर्त्तृभिप्राय ( =अस्य अकर्त्तृभिप्राय— ) । प्रसिद्धम् is for सिद्धम् । Besides the parts are misplaced ; the parenthetical reference to the काशिका is extremely unlike Malli. However what Malli means is obvious. We translate freely thus :—Here the आत्मनेपद in अधि+कृ is not by the rule “अधेः प्रसङ्गे” because प्रसङ्ग is unsuitable ; the Kasika says प्रसङ्ग is अभिभव ; also because this rule applies only when कर्त्तृभिप्राय is not intended. Here there is कर्त्तृभिप्राय and the आत्मनेपद is by “स्वरितञितः” । [ The following re-arrangement of parts may be suggested—यद्यप्यत्र अधिपूर्वात् करोतेः “अधेः प्रसङ्गे” इत्यात्मनेपदं न भवति, प्रसङ्गस्य असङ्गतेः [ प्रसङ्गमभिभव इति काशिका ] अस्य (तु) अकर्त्तृभिप्रायविवक्षाशमेव प्रयोजकत्वात्, तथापि कर्त्तृभिप्राये “स्वरितञितः” इत्यात्मनेपदं सिद्धम् ] ।

## Charcha

1. पुरःसराः—पूर्व + डि ( ७मी ) + चसि स्तार्थे=पुर + चस=पुरः front.  
 पुरः सरन्तीति पुरस् + स् + ट कर्तरि=पुरःसराः going in front अथगामिनः ।  
 Qual, भवाद्दशाः By the rule “पूर्व-चघर-चवराणामसि पुर-चघ-चवसेषाम्”  
 —पुर replaces पूर्व etc. when चम् follows. The root स् takes ट here by the rule “पुरोऽयतोऽयेषु मत्तोः=स् takes ट in the कर्तृवाक्ये  
 when पुरस, अघतः or अघ precede as उपपद ।

2. धामवताम्—धामन् is तेजम् ( See sl. 42 ) । तदसि एवामिति धामन्  
 + मनुप्=धामवन्तः । तेषाम् । इहो शेषे । The म of मनुप् is changed  
 to व here by the rule “मादुपधायाश्च मतोर्वोऽयवादिभ्यः—words ending  
 in म or अवर्ण or those that have म or अवर्ण as उपधा (penultimate)  
 change the म of मनुप् into व, excepting words of the यवादि class.  
 Here धामन् has च as उपधा । Hence the change. For propriety  
 see Prak.

3. यशोधनाः—यश् एव धनम् एवाम् having fame as their wealth.  
 वहु । ते । Qual, यशोधनाः । For propriety see Prak.

4. सुदुःसहम्—दुःसहम् ( deriv see दुःसहात् sl. 24 ) intolerable, सु  
 अतिशयेन दुःसहम् सुदुःसहम्, प्रादितत् । Qual, निकारम् ।

5. प्राप्—प्र + आप लाप् । Obj. is निकारम् ।

6. निकारम्—नि + क्क + घञ् भावे=निकार insult पराभवः । तम् ।  
 “निकारस्तु पराभवे धाव्योत्पद्ये” इति डिनः ।

7. इदृशम्—इदमिव पश्यन्ति जनाः एतम्, सोऽयम् इदमिव दृश्यमाना इदमिव  
 आत्मानं पश्यति इति इदम् + दृश् + कञ् ( compare the derivation of मादृश्  
 sl. 25 and भवादृश् sl. 28 ) कर्म कर्तरि=इद् + दृश् + कञ्=इदृश् like  
 this. तम् । Qual. निकारम् । Here कञ् comes in by the rule “त्यद्-  
 णिङ्” ( see sl. 25 under मादृशम् ) । The base here may also be

ईदम् with क्तिन् । With क्स the form is ईदक्ष । ईश् is substituted for इदम् by the rule 'इदं किमोरीशकी' ईश् comes in place of इदम् and की in place of किम् when दृक् दृश or वृत् follows.

8. भवादृशाः—For deriv. See भवादृशेषु sl. 28. भवादृशाः=men like you. Nom. to अधिकुर्वन्ते ।

9. चेत्—An अव्यय meaning यदि ।

10. अधिकुर्वन्ते—अधि + क्त + कट् अन्ते=अधिकुर्वन्ते accept. adopt स्वीकुर्वन्ते । आत्मनेपद here is due to the rule “खरितजितः कर्मभिप्राये क्रियाफले” (see sl. 5. under कुर्वन्ते ). Here रत्यधिकार (adoption of satisfaction) benefits the agent भवादृशाः, hence the आत्मनेपद । It will be mistake to support the आत्मनेपद here by the rule “अधेः प्रसङ्गे”—अधि + क्त takes आत्मनेपद meaning प्रसङ्ग (i. e. अभिभव) । For here अधिकुर्वन्ते does not mean पराभवन्ति । Also see Notes on Malli.

11. रतिम्—रति is satisfaction ; here resignation, तम् । कर्म of अधिकुर्वन्ते ; also see sl. 5, under रतिम् ।

12. निराश्रया—आ + श्रि + अच् भावे or कर्मणि=आश्रयः resort, निः-नाशि आश्रयः अस्याः having no resort, बहु । Qual, मनस्विता ।

13. हन्त—An अव्यय implying खेद here, “हन्त हरेः सुकस्यायां चाक्षरव्यविषादयोः” इत्यमरः ।

14. हता—हन् + क्त कर्मणि स्त्रियाम् = हता killed, doomed, Agreeing with मनस्विता ।

15. मनस्विता—मनस् is mind, प्रशस्तं मनः अस्ति एवामिति मनस् + विनि अवर्त्ते=मनस्विनः high minded, तेषां भाव इति मनस्विन् + तल् स्त्रियाम् = मनस्विता high-mindedness, spiritedness, उक्ते कर्मणि १ना । विनि here comes in by the rule “अस् माया” sl. 30.

16. *Voice*—...पुरःसरैः यशोधनेः भवाद्दृष्टेः...रतिः अधिक्लिष्टते...निराश्रयया-  
नमस्वितया ( भुयने ) ।

44. *If you permanently adopt resignation then discard  
the bow and be a pueru ascetic.*

अथ क्षमामेव निरस्तविक्रम-

श्चिराय पर्येषि सुखस्य साधनम् ।

विहाय लक्ष्मीपतिलक्ष्म कामुकं

जठाधरः सन् जुहुधीह पावकम् ॥ ४४ ॥

*Prak.*—There is nothing like forgiving an enemy—इह जठा-  
धरः सन् पावकं जुहुषि [Then put on matted locks and continue here  
offering oblations to fire i.e. give up kingly aspirations and be  
an ascetic], Am I not an ascetic now ? लक्ष्मीपतिलक्ष्म कामुकं विहाय  
जुहुषि [That you are in a manner undoubtedly, But why this  
bow then which proclaims your ambition. Fling aside the  
bow and become a real ascetic ]. But can I not forgive my  
enemy even if I retain the bow ? अथ क्षमामेव सुखस्य साधनं पर्येषि  
[ If you think forbearance alone will bring you happiness then  
become a real ascetic ], There are occasions for forbearance—  
अथ चिराय निरस्तविक्रमः [If you give up valour for good, then there  
is no need for the bow ; forbearance becomes the only resort,  
and asceticism in its true sense follows as a matter of  
course ] 44

Prose and Syn.—अथ ( पश्चात्सरैः ) निरस्तविक्रमः ( निरस्तः अपाङ्गतो-  
विक्रमो येन तादृशः निर्बोध्यः सन् ) चिराय ( चिरैवापि ) क्षमामेव ( उदेषामेव )



सुखस्य साधनम् ( निर्वृत्तिकरम् ) पर्येषि ( मन्त्रसे चेत् ) लक्ष्मीपतिलक्ष्म ( राज-  
चिह्नम् ) कार्मुकं विहाय ( धनुः परित्यज्य ) जटाधरः ( जटिलः सन् तापसी भूत्वा )  
इह ( अस्मिन् बने ) पावकं जुहुधि ( अग्निर्तप्य ) । ( Or अथ चिराय निरस्त-  
विक्रमः etc.

*Eng.*—If, with valour renounced, you always deem *prāṇi* bearance as the only source of happiness, then bearing matted locks feed fire here, having cast off the bow the emblem of the possessor of royal fortune.

*B. ng.*—पञ्चाशद्वरे यदि विक्रम त्याग करिष्य चिरकालेन जय्य एकमात्र कर्माकटे  
मूषेण उग्राय वानरां शोकन, तबे राजाचरु ऐह धनुः परित्याग करतः माथार जटा  
धारण करिष्य एषाने अग्निरेत आहुति प्रदान करिते थाकून ।

*Expl.*—Easy, see Prak, above. N. B.—*क्षमा* here is *शम* of sl, 42 where it is pointed out that *शम* suits ascetics only, Hence if you go in for *शम* alone, be a pucca ascetic, why this bow which then is an incongruity ?

*Malli.*—अथेति 'अथ' पञ्चान्तरे 'निरस्तविक्रमः' सन् 'चिराय' चिरकाली-  
नापि 'क्षमा' क्षान्तिम् 'एव' [ "चित्तश्चान्तोः क्षमा" इत्यमरः१ ] 'सुखस्य साधनं  
पर्येषि' अवगच्छसि तर्हि 'लक्ष्मीपतिलक्ष्म' राजचिह्नं कार्मुकं विहाय धरतीति धर-  
[ पञ्चाद्यच् ] जटानां धरः 'जटाधरः सन् इह' बने 'पावकं जुहुधि' पावके होमं  
कुरु इत्यर्थः [ अधिकरणे कर्मत्वोपचारः२ ] विरक्तस्य किं धनुषा इत्यर्थः३ [ "हुक्-  
लभ्यो हृदिः" ]

#### Notes on Malli.

1. क्षिति etc.—Amara says, *क्षमा* means Earth and forbearance.
- 2 अधिकरणे etc.—कर्मत्व is attributed to पावक which is the अधिकरण of हुवनक्रिया ।
- विरक्तस्य etc.—The sense is what is the

use of the bow to the disgusted 4 कृ etc—वि re-replaces हि after the root 'कृ' by the rule "हुक्कलभ्यो" ( see Charcha ).

### Charcha

1. अथ—An अव्यय meaning 'पदान्तरे' on the other hand. "अथ अथो मंथये स्याताम् अधिकरणे च महत्त्वम् । विकल्पानन्तरप्रश्नकार्त्तव्यारम्भ समुच्चये" इति मेदिनी ।

2. असाम्—अस + अङ् भावे स्त्रियाम् अमा forbearance, ताम् । कम of पर्येषि ।

3. एव—An अव्यय implying अवधारण here,

4. निरस्त etc—निर् + अस् ( दिवादि ) लोपे + क्त कर्मणि निरस्तः set aside. वि + कम् + चञ् भावे विक्रम valour निरस्तः विक्रमः अनेन who has set aside valour बहु । Qual.

5. चिराय—An अव्यय meaning 'for a long time.' Here अत्यन्त मंथयेने श्या by the rule "कालाव्यनोरत्यन्तमंथयेने" ( see sl 17 under चिराय ) । Construe चिराय पर्येषि or चिराय निरस्तविक्रमः ।

6. पर्येषि—परि + इ + लट् सि पर्येषि you think अवगच्छसि । Nom त्वम् । Conj sl 39 Here एत् is by the rule "इत्कोः" The स of an आदेश or प्रत्यय become स coming after कवर्गे or a स्वरवर्ग except अ or आ ।

7. साधनम्—For derivation see अनुरक्तसाधनः sl. 31 विधेय of समास ।

8. विहाय—वि + ह्य + क्यप् । See sl 42 under विहाय ।

9. लक्ष्मी etc—लक्षयति पश्यति नीतिमन्तं पुरुषमिति लक्ष + लिप् + ई ( श्रीवादिक सुडागमस्य ) = लक्ष्मीः fortune ; here Royal fortune. It is declined like नदी except in 1st case singular where the form is लक्ष्म्योः with विशर्ग । Campore "अथो-लक्ष्मी ततो-लक्ष्मी-श्री श्री-श्री-बा-

मुखादितः । श्रीविज्ञानामनीषानु न मुनीपः कदाचन ॥” The न comes here by the rule “लक्षेर्मुट्” । लक्ष्याः पतिः the king, इतत् । लक्ष्योपतेः लक्ष ( चिह्नस्वरूपम् ), sign of the king, i.e., of royalty. इतत् । तत् । Qual. कामुकम् ।

10. कामुकम्—कर्म is work. तस्य प्रभवति इति कर्मन् + उक्तञ् = कामुकम् a bow धनुः । तत् । कर्म of विद्याय । This is an emblem of royalty. Hence it does not suit an ascetic. So give it up, “वेत्तु नो, कामुकं चापे” इति त्रिकाण्डशेषः ।

11. जटा etc.—जटा is matted locks, धरतीति धृ + ञच् ( चरादि ) कर्त्तरि=धरः holder. जटायाः धरः शेषवष्टा समासः । Remember जटां धरतीति gives जटाधारः with ञच् by the rule “कर्मण्यच्” ( sl. 14 ). Qual. त्वम् understood. “कथं तर्हि गङ्गाधरभूधरादयः । कर्मणः शेषत्व-विवक्षायां भविष्यन्ति”—Bhattarji. This indicates the ascetic ; cf. जटामिक्षापसः । Doff the king's emblem ( धनुस ) {and don that of the ascetic ( जटा ) ।

12. सन्—अस + शब्द = सन् becoming.

13. जुहुधि—हु + लोट् हि । Nom. त्वम् । हि is here changed to धि by the rule “हुक्लृथ्यो ह्रिधिः” Roots ending in a constant (excepting य, र, ल, व, ह) and the root ‘हु’ take धि in place of हि । [ जुहोति, जुहाव-जुहवाच्चार &c. होष्यति अहोषीत ] ।

14. पावकम्—पुमातीति पू + क्ल कर्त्तरि पावकः God of fire : तम् । Obj. of जुहुधि । The proper विभक्ति here is the ३मी ( अधिकरणे ) । But कर्मत्व here comes in by the force of the dictum “विवक्षावशात् कारकाणि” । Also see Malli. “अधिकरणे कर्मत्वोपचारः” । cf. “अयं प्राकाशति” । But कर्मत्व is not altogether incongruous. cf. “अयं पृथ्वाति” “चिराय सन्तर्प्यं समिद्धिरयं यो मन्त्रपूर्तां तनुमप्यहोषीत्” etc.

15. Voice...विक्रमेण ( त्वया ) चमा परीयते.....जटाधरेण सता  
पावकः हृद्यताम्

45. *Think not of the vow, it is violated by the  
enemies already*

न समयपरिरक्षणं क्षमं ते

निकृतिपरेषु परेषु भूरिघाम्नः ।

अरिषु हि विजयार्थिनः क्षितीशा

विदधति सोपधि सन्धिदूषणानि ॥४५॥

Piak,—But there is the pledge which I must redeem, so I cannot think of retaliation now—समयपरिरक्षणं ते न क्षमम् [Observance of vow is not meet for you], Why not ? भूरिघाम्नो परेषु निकृतिपरेषु ( सत्सु ) न क्षमम् [ Your enemies are heaping insults on you ; is not that lapse on their part—a breach of contract ? You are also strong enough to retaliate ; why should you then respect the contract ! ], That would be infamous—क्षितीशा हि अरिषु संधिदूषणानि विदधति [ Why infamous ? Kings often make their enemies violate treaties ], Treaties are not made to be violated—विजयार्थिनः क्षितीशाः सोपधि विदधति [ Kings wishing to secure victory to themselves look out for lapses in an enemy and with these as excuse—often lame excuse—violate treaties, This is king-craft, there is no infamy in it, Your excuse is a good one and not lame as usual in such case ] 45.

*Prose and Syn.*—परेषु ( यत्सु ) निकृतिपरेषु ( अक्षमपरेषु सत्सु ) भूरि-  
घाम्नः ( भूरि प्रभूतं घाम यस्य यस्य प्राण्यविक्रमस्य ) ते (तव) समयपरिरक्षणम् ( संवित्-

প্রতীক্ষণম্ ) ন অসম্ ( ন যুক্তম্ ) । হি ( যথাত্ ) বিজয়াধিনঃ ( বিজিনীষনঃ )  
 দ্বিতীয়াঃ ( ভূপালাঃ ) অরিদ্ ( গম্, বিষয় ) সৌপাঘ ( সন্ধ্যাজম্ ) সন্ধিদূষণানি  
 ( সন্ধিঃ ) সন্ধিদৌ দূষণানি ভঙ্গান্ ) বিদধতি ( আরোপয়ান্ ) ।

*Eng.*—Enemies being bent upon injury, observance of the contract is not proper for you, of minenae power as you are. For, kings wishing victory, falsely ascribe breaches of contract to enemies [ Or—kings, wishing...falsely indeed ascribe...enemies ].

*Beng.*—শত্রুগণ আপনার অবমাননা করিতেছে। আপনি প্রভুতশক্তিসম্পন্ন।  
 অতএব সন্ধির পালন আপনার পক্ষে যুক্তিযুক্ত হয় না। ( Or—বস্ততঃ ) বিজয়প্রার্থী  
 ভূপতিগণ শত্রুর প্রতি মিথ্যা সন্ধিভঙ্গের আরোপ করিয়া থাকেন।

*Exp.*—Here Draupadi anticipates the objection that Yudhishthira was by contract bound to observe peace for 13 years ; he could not act before the period was over. She observes that there had been breach of contract on the part of the enemies themselves because within the period of contract they were bound not to molest Yudhishthira. Thus they have violated and are still violating as is obvious from the forest's report where he says “তদাশু কতু” ত্বয়ি জিহ্মসুদতি বিধীযতাং তত্র বিধেয়-  
 সুচরম্’ । Hence you are free to act and no longer bound by the contract. Nay, it would be improper for you to observe the contract able as you are to crush the enemy. I need not tell you what kings do after the conclusion of a treaty. If they deem themselves strong enough to beat the enemy they look out for pretexts to violate the treaty. They falsely accuse their enemy of breach of contract and declare war. You have real breaches to complain of, then why do you wait.

*Malli*—अथ समयोक्तव्रतात् विभेदि तदपि न किञ्चित् इत्याह ।—नेति ।  
 ‘परेषु’ श्रुषु ‘निष्कृतिः’ श्राव्यं ‘परं’ प्रधानं येषु तथोक्तेषु अपकारतत्परेषु सतसु  
 ‘हरिषाक्षो’ महीजसः प्रतीकारश्चमस्य ‘ते’ तव समयः’ तयोदशसंवत्सरान वने वन-  
 त्यामि इत्ये वंद्या संवित् 2 [ “समया शपथाचारकालासिद्धान्तसंविदः” इत्यमरः 3 ] ।  
 तस्य “परिरक्षणं” प्रतीक्षणं ‘न क्षमम् न युक्तम् [ ‘युक्ते क्षमं शक्ते हितं मिषु’  
 इत्यमरः ] । हि यस्मात् ‘विजयाधिपः’ विजिगीषवः ‘क्षितीया हरिषु’ विषये सोपधि’  
 सकपटं यथा तथा [ “कपटोऽस्त्री व्याजदम्भोपधयः कृशकैतवे” इत्यमरः 4 ] ‘सन्धिदूष-  
 णानि विदधति केनचित् व्याजिन दोषमापाय सं’ दूषयन्ति विषदृशन्ति इत्यर्थः ।  
 शक्तस्य हि विजिगीषोः सर्वथा कार्यसाधनं प्रधानम् अन्यत् समयपौररक्षणादिकम्  
 अशक्तस्य इति भावः 5 । [ अर्थान्तरन्यासोऽलङ्कारः । पुष्पिताया वृत्तम् 6 ] ॥ ४५ ॥

### Notes on Malli

1. अथ etc.—If you are afraid of breach of contract, that is insignificant ; this she says by न etc. 2. तयोदश etc.—The contract in the shape of “I shall live in the forest for 13 years”  
 3. समयः etc.—Amara says, समय means शपथ, आचार, काल, सिद्धान्त and संविद । 4. कपट etc.—Amara says, कपट, व्याज, दम्भ, उपधि etc. are synonymous. 5. केनचित् etc.—For केनचित् etc. See Charcha. The sense is achievement of purpose is by all means the chief duty of one who is desirous of victory and is strong as well ; but observance of vow and such others are for one who is weak. 6. अर्थ etc.—The figure here is अर्थान्तरन्यास । The metre is पुष्पिताया ( See Notes at the end ).

### Charcha

1. समय etc.—सम् + इ + अच्, भावे समयः contract, viz to live for 13 years in the forest etc. (sl, 28). Also See Malli. “तयोदश...

वित् । परि + रच + कृष्ट् भावे = परिरचयन् observande, समयस्य परिरचयन् observance of vow, दृष्टीतम् । Nom to भवति understood.

2. भ्रमन्—भ्रमते इति चम + चच् (पचादि) = चमन् fit युक्तम् । Qual. समयपरिरचयन् । न चमन् improper. For reason why improper See note 5 and Expl. above.

3. ते—तेषां वृत्तौ । This and other short forms of वृत्तद् and चत्तद् e. g. त्वं, मा नः, etc. are never used at the beginning of a sentence. Cf. “वाक्यादौ मा भूत् । त्वं पातु ।”—Bhattoji.

4. निरुति etc—नि + रु + त्तिन् भावे = निरुतिः insult ( See निवारन् sl. 43 ) ; पर is प्रधान or केवल । In this sense it is always neutre. “परः अन्धारिदूराभ्योत्तरे, लोचनस्य केवली” इति मेदिनी । निरुतिः परम् एवम्, बहु । तेषु । Qual. परेषु ।

5. परेषु—भावे ङी, by the rule “यस्य च भावेन भावस्यचचम्” (sl. 14). Also see sl. 41 under परैः । The enemies are insulting you; this is a breach of contract. Hence as they have violated the contract, it is improper for you to observe it. See Expl.

6. मूरिषावः—The base मूरि means immense प्रचुर । “प्रचुरं मूरि विजयं मूरि काचनमेव च—इति अनेकाथ मञ्जरी । चामन् is तेजः (see sl. 42) मूरि धाम यस्य बहु, तस्य । Qual. ते । This justifies action. Enemies have violated the contract, so you are free to act. You are also powerful, so do act now.

7. अरिषु—विषयाधिकारयो ङी । Or अरि ङी ।

8. हि—Malli takes it as हेतु । हेतु of what ? Nothing has gone before for which reason has not been given. Better have it अवधारणे and construe विदधति हि ।

9. विजया etc.—विज + जि + चच् भावे = विजयः victory. विजयम् अवश्यमेव ।  
S. R. K.—15

इति, विजय + चर्य + चिन्ति चर्येरि—विजयार्जिनः Those who with victory.  
Qual, चिन्तीयाः ।

10. चिन्तीयाः—चिन्ति is Earth, ईश्वरी प्रभवति इति ईश + चच् (पथादि)  
= ईशः lords. चित्ते: ईशाः kings, वहीतत् । Norm to विद्ध्यति । Here  
चित्ते: has लघोर्वे कर्मणि वही । If ज्ञेये the compound would be  
barred by the rule ' अधीनसंदेहोर्वा कर्मणि '.

11. विद्ध्यति—वि + धा + क् ट्, चिन्ति । [ दधी-दधे, चधात्-चधित्, क्त = क्तित ] ।  
Construe—चरिषु विद्ध्यति ascribe to the enemies ; चरिषु विषये विद्ध्यति  
declare in the matter of enemies. Also see note 13.

12. सोपधि—उपधीयते इति + उप + धा + क्ति भावे उपधि; wile, "उपधिः  
व्याजचक्रवी" इति विद्ध्यति । तेन सह चर्यमाणम्, वहु । तत् कथा तथा । Adv,  
Qual. विद्ध्यति । Alt. form is सोपधि by "सोपसर्जनम्" (sl. 21)

13. सन्धि etc.—संधीयते इति सम् + धा + क्ति भावे संधि; peace. दुष +  
चिच् + क् ट्, भावे दूषयानि breaches. सन्धिः दुषयानि breaches of peace  
or contract, इहतम् । Obj. of विद्ध्यति । The root दुष become दूष  
with दीर्घ in चिच् by the rule "दीर्घो षी ।" विद्ध्यति may mean  
either 'declare' or commit. With the first, चरिषु संधिदूषयानि  
विद्ध्यति—declare breaches of contract in the matter of enemies.  
This implies that having made such a declaration in the mat-  
ter of enemies, the kings themselves commit a breach. Note  
that Malli's दोषमापाद्य with चिच् in पद means that there was no  
दोष but the दोष was made to appear by व्याज । व्याजिनचरिषु दोष-  
मापाद्य स्वयं संधिं दूषयन्ति । If we take विद्ध्यति as 'commit' it will  
be difficult to parse चरिषु । विषये सप्तमी does not give a clear  
sense. चरिषु विषये संधिदूषयानि कुर्वन्ति—Commit breaches of peace  
in the matter of enemies—has clearly चरि superfluous in it.



Commit breaches of peace is enough for the sense, It is therefore better to take विदधति as 'declare'

14. Voice—...परिरचयेन चलेष ( ध्रुवते ) ।.....विजयार्थिभिः विजयीः  
विजयीष्ये ।

46. *Now then, do you act ; may God give you victory.*

विधिसुमयनियोगाद् दीप्तिसंहारजिह्वं

शिथिलवसुमगाधे मग्नमाप्तपयोधौ ।

रिपुतिमिरसुदस्योदीयमानं दिनादौ

दिनकृतमिव लक्ष्मीस्त्वां समभ्येतु भूयः ॥ ४६ ॥

इति श्रीभारविकृतौ किरातार्जुनीये महाकाव्ये प्रथमः सर्गः ।

Prak.—Suppose I act, what do you expect out of it ?—

लक्ष्मीं भूयः समभ्येतु [I hope you will again be favoured by fortune].

Is that possible—दिनादौ दिनकृतमिव [Is not the sun favoured by fortune at day-break ?]. But our cases are not similar—

दिनकृतमिव विधिसमयनियोगाद् दीप्तिसंहारजिह्वं त्वाम् [Like the sun you are by decree of Providence lustreless through loss of splendour]

That is far-fetched—दिनकृतमिव शिथिलवसुं त्वाम् [Owing to the loss of splendour your power is gone like that of the sun]. This is not enough—दिनकृतमिव मगाधे आपतपयोधौ मग्नं त्वाम् [The sun sinks into the deep sea, you too have sunk into an equally deep sea

of calamities] That is not the whole case—दिनकृतमिव रिपुतिमिरम्  
उदस्य उदीयमानं त्वाम् [The sun rises after having dispelled darkness which is its enemy, you too will rise after driving back

your enemies that have set on you like gloom ] 46

*Prose and Syn.*—বিধিভঙ্গময়মিথোগাত ( বিধিভেদে'র সহ সমন্বয় কালকাল ব  
মিথোগাত শাস্ত্রানাত ) অগাধে ( অতলতলতলে ) আপতনপযোজী ( দুঃস্থত্যাগরি ) মৰ্যং হীহি-  
ঈহা'রলিঙ্গম্ ( হীহিঃ'সংস্কারিক লিঙ্গম্ অতুল্যবলম্ ) মিথিলবস্তুম্ ( মন্দবিভবম্ )  
রিপুতিমিরম্ ( অরিতমঃ ) স্তব্ধস্য ( অপসার্য্য ) তদীয়মানম্ ( ভয়ানকম্ ) ত্বাং হিনাদী  
( হিবস্তবস্বতী ) হিনস্ততমির ( হিবাক্ষরমির ) লক্ষ্মীঃ ( স্ত্রীঃ ) মূৰ্য্যঃ সমম্ভেদু ( তুলঃ  
সাম্যোদু ) ।

*Eng* —May fortune again approach you rising like the sun  
at day-break after having dispeered the gloom-like enemy  
(Also—the gloom his enemy) but now like the sun through  
the decree of fate and time, sunk in deep sea-like peril (Also—  
the deep perilous sea), pale through loss of splendour and with  
majesty waned.

*Beng.*—বিধির ও কালের বিধান বশে আলোকনাশহেতু মলিন অতএব শক্তিহীন  
এবং (অন্তকালে) অগাধ সমুদ্রে বিলীন (পুনরায়) দিনারন্তে তিমির নাশ করিয়া  
প্রকাশমান সূর্য্যকে যেদ্রুপ লক্ষ্মী পুনরায় বরণ করেন সেইরূপ নিরতিনিমিত্ত ভেজো-  
নাশহেতু মলিন ক্ষয়তাহীন এবং অগাধ বিপদসাগরে মগ্ন এবং ঝিপগ্গণকে পবাসিত করিয়া  
উদীরমান আপনাকেও লক্ষ্মী পুনরায় প্রসাদিত করুন ।

*Expl.*—Fate is against you now. Your power has declined  
and you look pale being plunged in deep adversities. But do  
not despair. Look at the sun setting. Like you it is overtaken  
by fate ; it loses light, becomes pale and then gets immersed  
deep in the sea. Well, does it remain immersed for good ?  
No, at day-break it emerges triumphant over its enemy the  
gloom, and gradually regains the splendour lost. Take courage  
by this example and make an effort, I am sure you too like the  
sun will triumph over your enemy and recover your lost position.

*Malli.*—उक्तमर्थमाश्रीर्वाहपूर्वकस्तुपसंहरति विधीति१—“विधिवत्प्रतिबोधात्” विधिः देवम् [ “विधिविधाने देवे च” इत्यमरः२ ] समयः कावः, तयोः निबोधात् नियमनात् हेतोः तयोर्द्वैतिकमत्वादिति भावः३ । अगाधे दुसरे चापत् पयोधिरिव इत्युपमितसमासः, दिनकृतमिव इति वचनामाशानुसारात्४ । तस्मिन् चापत्पयोधी मग्नम् । सूर्योऽपि सायं सागरे मज्जति परेद्युक्तामज्जति इत्याननः५ । ‘दोषिषंकारजिह्व’ दोषिः प्रतापः चातपस्य तस्याः संहरिष जिह्वम् अप्रसन्नं ‘शिशिलवस्तु’ शिशिलधनम्, अन्यत्र शिशिलरश्मिम् [ “वसुदेवं देवो रश्मौ च वसु तोये धने मयौ” इति वैजयन्ती६ ] । “शिशिलवस्तु” इति पाठे तु उभयत्रापि शिशिलशक्तिकमित्यर्थः । रिपुः तिमिरमिव इति ‘रिपुतिमिरम् उद्दृक्ष’ निरस्य ‘उदोयमानम्’ उद्यमानम् [ “ईड् गतो” इति भ्रातो-दंबादिकात् कर्तरि शानच्७ ] ‘तां दिनादौ दिनकृतमिवलक्ष्योः भूयः समन्वेतु भजतु [ “आशिवि जिह्वं लोटौ” इति लोट्८ ] । अमत्कारितया मङ्गलाचरचरुपतया च सर्गान्वयोक्ते लक्ष्योऽयमर्थः । यथाह भगवान् भाष्यकारः—“मङ्गलादीनि मङ्गल-मध्यानि मङ्गलानानि च शास्त्राणि प्रचक्षते वीरपुरुषकाणि चायुधतपुष्यकाणि च भवन्ति, अध्येतारश्च प्रवक्तारो भवन्ति” इति९ । पुरोपमा इयम् । मास्त्रिनीहृतम् । सर्गान्तत्वात् वृत्तभेदः, यथाह दण्डी “सर्गेरनतिविस्तीर्णः ग्रन्थहर्तः सुसन्धिभिः । सर्वथा भिन्नहृतानैरुपेत लोकरञ्जकम् ॥” इति१० ॥ ४६ ॥

अथ कविः काव्यवर्णनीयाख्यानपूर्वकं सर्गपरिसमाप्तिं कथयति, इतीत्यादि—इति-शब्दः सर्गपरिसमाप्तिः । भारविज्ञातौ इति कविनामकथनम् । महाकाव्ये इति मह-शब्देन लक्ष्यसम्पत्तिः सूचिता । किरातार्जुनीय इति काव्यवर्णनीययोः कथनम् । प्रथमः सर्गः समाप्त इतिशेषः । एवमुत्तरत्रापि दृष्टव्यम्११ । किरातार्जुनी अपिहृत्वा कृतोऽयं ग्रन्थः किरातार्जुनीयम् [ ‘शिशुकन्द्यमसमभङ्गं न्द्रजननादिभ्यश्च’ इत्यात् क-प्रत्ययः । राघवपाण्डवीयशब्दवत्१२ ] । तथा च अर्जुनएव अत्र नायकः । किरातश्च तदुत्कर्षार्थं प्रतिभट्टतया वर्णितः१३ । यथाह दण्डी—“वंशनीय” —मुतादीनि वंशवित्ता रिपौरपि । तज्ययाज्ञावशीतकर्षवर्णनञ्च विनोति नः” ॥ इति१४ । अथ अर्थ-संहरणोक्तः—

नेक मन्त्रमन्त्रादी भवतोमागवचकायक-

कलोत्कर्षकतोऽनुवर्त्तं चरितो दिव्यः किरातः पुनः ।

मन्त्रादिदिशोऽङ्गीत विजयो दीरः प्रयानो रवः

वेदाद्यानि च वर्धितानि बहुभ्यो दिव्यास्तत्तामः फलम् ॥ १५ ॥

इति श्रीमहामहीपात्रायकोषाचलमङ्गिनाथसूरिविरचितायां किरातालुं नीय-

काव्यव्याख्यायां चष्टापथसमाख्यायां प्रथमः सर्गः ॥ १ ॥

### Notes on Malli.

1. उत्तम् etc.—She concludes what has been said with benediction by निधि etc. 2 निधिः etc.—Amara says, निधि means decree and Fate 3 तयोः etc.—Because 'both are unavoidable 4 दिनकृतम् etc.—In आपत्पयोधि there is उपमितसमास, this is owing to the following comparison with दिनकृत sun. 5 सूर्य etc.—In the evening the sun too sinks into the sea and emerges on the following day—this is the tradition. 6 वसु etc.—Vaijayanti says, वसुः masculine means god, fire, rays and in the neuter it means water, wealth and gem 7 ईङ् etc.—उदीयमान is from the root ईङ् to go of the दिवादि class with शानच् in the active voice. 8 आशिषि etc.—लोट् in समर्थेतु is by the rule "आशिषि—" see Charcha 9 चमत्कार etc.—The word लज्जी is used in the concluding verse owing to its charm and because of its character of मङ्गलाचरण. Thus says His Reverence the Bhashyakara—such treatises prosper as have मङ्गलाचरण at the start, during their course, and at the end, and they make people heroic and long-lived, besides their readers become masters

of speech" 10. वनीयं etc.—The metre is changed because the canto closes. Thus says हस्तिन्—"It pleases people if the cantos are not too long, the metre sweet to the ear, the stages well-laid, and the conclusion of cantos marked by a change of metre." 11. चक्षुः कविः etc.—Now the poet indicates the close of the canto with a statement of the title of the work and its subject-matter. इति implies—close of the canto ; भारविहारी gives the name of the poet. The word नदत् in नदाद्यान् indicates the presence of all the characteristics of a काव्य । किराताकुंभीय declares the name of the काव्य and also the subject-matter. उक्तम् remains to be added after वचनः वनीः । A similar explanation has to be understood in subsequent cantos. 12. त्रिपुलन्द etc.—The त्रिपुलन्द compound किराताकुंभ takes त्रि by the rule त्रिपुलन्द वनवधवन्द—" (See notes on title of the Book) as in राक्षसपक्षवीथ । 13 किराताकुंभीय etc.—This work is called किराताकुंभीय because it treats of किरात and कुंभ । Even so the hero is कुंभ । The किरात is introduced as antagonist only to extol कुंभ—to bring out the excellence of कुंभ । 14 यथाह etc.—Thus says हस्तिन्—"It pleases us all if the excellence of the hero is brought out by his victory over the enemy whose high lineage great valour and superior wisdom are first described." 15. चक्षुः etc.—Here this verse is a summary—Here the junior पाण्डव born of a portion of Lord Narayana is the hero ; the deeds of the divine Kīratā again are described to bring out the hero's excellence ; the sentiments यथाह etc. are subsidiary, the main sentiment

is वीर that rules triumphant ; hills etc. are often described ; the object is acquisition of divine weapons.

### Charcha

1. विधि etc.—विदधाति इति वि + धा + क्ति कर्तरि = विधि; Fate देव । समय is Eternal time. नि + युज् + चञ्जभावे = नियोगः decree, appointment, ordainment, विधिश्च समयश्च विधिसमयी, इन्द्र । तयोः नियोगः इष्टी तत् । तस्मात् । By decree of Fate and Time इष्टी भूमी । Or समय is कालश्च time. समयस्य नियोगः the ordainment of time i.e. the appointment of a certain time for a certain event ; इष्टी तत् । विधिः समयनियोगः the ordainment of a certain time by Fate or Providence इष्टी तत् । तस्मात् ; इष्टी भूमी । This applies to both बुधिशिर and दिनज्ञत् । Fate has so decreed that at a certain time and for such a period बुधिशिर will suffer adversity. The same Fate has also decreed that at such a time and for such length of time the दिनज्ञत् will suffer adversity. समयनियोग is the cause and विधि is the agent that makes the समयनियोग । Compare कासनियोगः in “सङ्कल्पे न सङ्कु कासनियोगः—IX. 10.

2. दौष्टि etc.—दोष् + क्तिन् भावे = दौष्टिः meaning ‘power’ and ‘light.’ ‘Power’ in case of बुधिशिर and ‘light’ in case of दिनज्ञत् । सन् + ह + चञ्च् भावे = संहारः loss. दौष्टिः संहारः loss of power or light, इष्टी तत् । तेन जिह्नः pale through loss etc. इया तत् । तम् । Qual. त्वान् and दिनज्ञत् । Note the use of जिह्न in different senses in the Canto.

3. त्रिविध etc.—त्रिविध is लब्ध slack. वसु ( बुधिशिरपदे ), means वसुः (wealth) ; and दिनकरपदे, means अग्नि (rays). See Malli: त्रिविधं

वसु अस्व वसु । तम् । Qual. त्वाम् and दिनकृतम् । वसु in the sense of majesty suits both युधिष्ठिर and दिनकृतम् ।

4. अगाधे—गाध=गाध्यते तले स्पृश्यते इति गाध+घञ् कर्मणि गाधः तलस्पर्शयोग्यः fordable ( for पयोधि ) । Cf. “सरितः कुर्वतीः गाधाः पञ्चशाल्मान-कर्दमान्”—Raghu IV. For आपत् take it as परिमित limited. न गाधः not fordable, also unlimited. नञ्त्तत् । तस्मिन् । Qual. पयोधौ ।

5. आपत् etc—पयोधि धीयन्ते अस्मिन् इति पयस्+च्+क् अधिकरणे—पयोधिः Sea, आपत् पयोधिरिव इति आपत्पयोधिः Sea of calamity उपमित कर्मधा— । तस्मिन् । अधि ७मी । For the significance of this eplithet see Introduction pp. V. Here the उपमितसमास is by the rule ‘उपमित’ व्याघ्रादिभिः सामान्याप्रयोगे—उपमेय ( The thing to be compared ) leads in a compound with words of the व्याघ्रादि class when the सामान्य ( common property ) is not mentioned. If the सामान्य is mentioned there will be no समास here, as in पुङ्गवो व्याघ्र इव शूरः । Well is not अगाध the सामान्य mentioned here ? How then can you compound ? The answer is अगाध means quiteadifferent thing in the two cases and therefore expresses nothing common ( सामान्य ) ।

7. रिपु etc—रिपुः तिमिरमिव इति रिपुतिमिरम् । उपमितसमासः as above. तत् । Obj of उदस्य ।

8. उदस्य—उद+अस ( लेपे ) दिवादि+आप् । [असति, आस, आस्यत्] ।

9. उदीयमानः—उद+ईङ् ( to go )—दिवादि+आनच् कर्त्तरि—उदीयमानः rising तम् । Qual. त्वाम् and दिनकृतम् । [ ईयते, अयाचते, श्रेष्ठ ] ।

10. दिनादौ—दिनस्य आदिः beginning of day, i. e. day break  
तस्मिन् । अथि ७जी ।

11. दिन etc.—दिनं करोतीति दिन + क्त + क्तिप्, कर्त्तरि=दिनकृत् sun.  
तम् । Obj of समर्थेतु ।

12. समर्थेतु—सम् + अर्थि इ लोट् तु । Here आशिषि लोट् by the  
rule “आशिषि लिङ् लोटौ”—लिङ् and लोट् are used to signify आशिषः  
( benediction ) ; Nom लब्धोः ( for which see sl 44 ) Conj sl 39

13. भूयस्—भूयः an अव्यय meaning ‘again’ पुनः । “भूयस्त्रिषु बहुतरे  
पुनरर्थे तदव्ययम्” इति मेदिनी ।

14. Voice—...जिह्वाः...वस्तुः...मग्नः...उद्वेगमानः...दिनकृत्...लब्ध्या त्वम्  
समनीयस्य ।

End of Canto I

अर्चामिच्छन्तभाषायां भारवेर्भावदीपनीम् ।

बालानामवबोधाय व्यघात् कुमुदरजनः ॥

Notes on Metre

I The first 44 Slokas of Canto I are in the metre known  
as वंशस्थविल ( छन्दोमञ्जरी ) or वंशस्थ ( इत्तरभाकार ) । The definition  
is “वदन्ति वंशस्थविलं जतौ जरी” ( छन्दोमञ्जरी ) or “जतौ तु वंशस्थमुदीरितं  
जरी” ( इत्तरभाकार ) ।

In these ज, त, र, are triads—groups of three syllables.  
has short syllable, a long syllable and a short syllable :

i, e, ज is short, long, short ; — — —

त is long, long. short ; — — —

र is long, short long ; — — —



The scheme is—

वि वः कु | व वा म- | वि प क | पा ल गौ  
 ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )  
 न त न र

2. The verse 45 is in the metre पुष्पिताया । The definition is “अनुनि मनुगरेकतो यकारो नुनि च मजी गरमाय पुष्पिताया” ।

In the first and third lines there are न, न, र, व ; in the others न, ज, ज, र, न ।

न is ( ) ( ) ( ) ; व is ( ) ( ) ( )

The न here means a single long syllable. Hence the scheme is—

न ख न | य प रि | र च वां | च मं ते  
 ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )  
 न न र व  
 नि ऊ ति | प रे पु | प रे पु | भू रि वा | नः  
 ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )  
 न ज ज र न

3. The Metre in the last verse is मालिनी । The definition is ‘ननमवयवयुतैथं मालिनी भोगिलोकैः । Here the triads are—न, न, न, न, व ।

न is ( ) ( ) ( )

Hence the scheme is—

वि वि व | न व नि | यो गा हो | ति सं वा | र नि नान्  
 ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )  
 न न न व व

Following are the traids and monads used in the metres—

न — — —	र — — —
न — — —	र — — —
न — — —	र — — —
न — — —	र — — —
न — — —	र — — —

cf. “मन्त्रिगुरुस्त्रिलघुश्च नकारो भादिगुरुः पुनरादित्रयः ।

जो गुरुमध्यगतो रोलमध्यः सोऽन्तगुरुः कथितोऽन्त्रलघुस्तः ॥”

1, Give an account of the Forester's information to Yudhishthira.

Ans. See Slokas 2 to 25.

2 What effect the forester's speech had on Draupadi and how she exhorted Yudhishthira to war ?

Ans. See Slokas 27 to 46.

3. Mark the slokas 1, 3, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 17, 18, 19, 20, 22, 23, 24, 28 to 45, for Translation, Explanation, Allusion and Grammatical Notes.



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*The figures refer to Slokas.*

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